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THE CONGREGATIONALIST Number 37

THE CONGREGATIONALIST

Boston Thursday 16 September 1897

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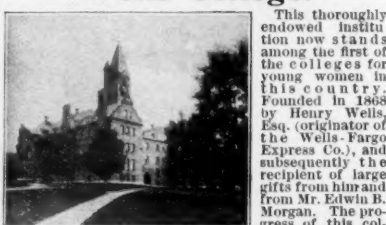
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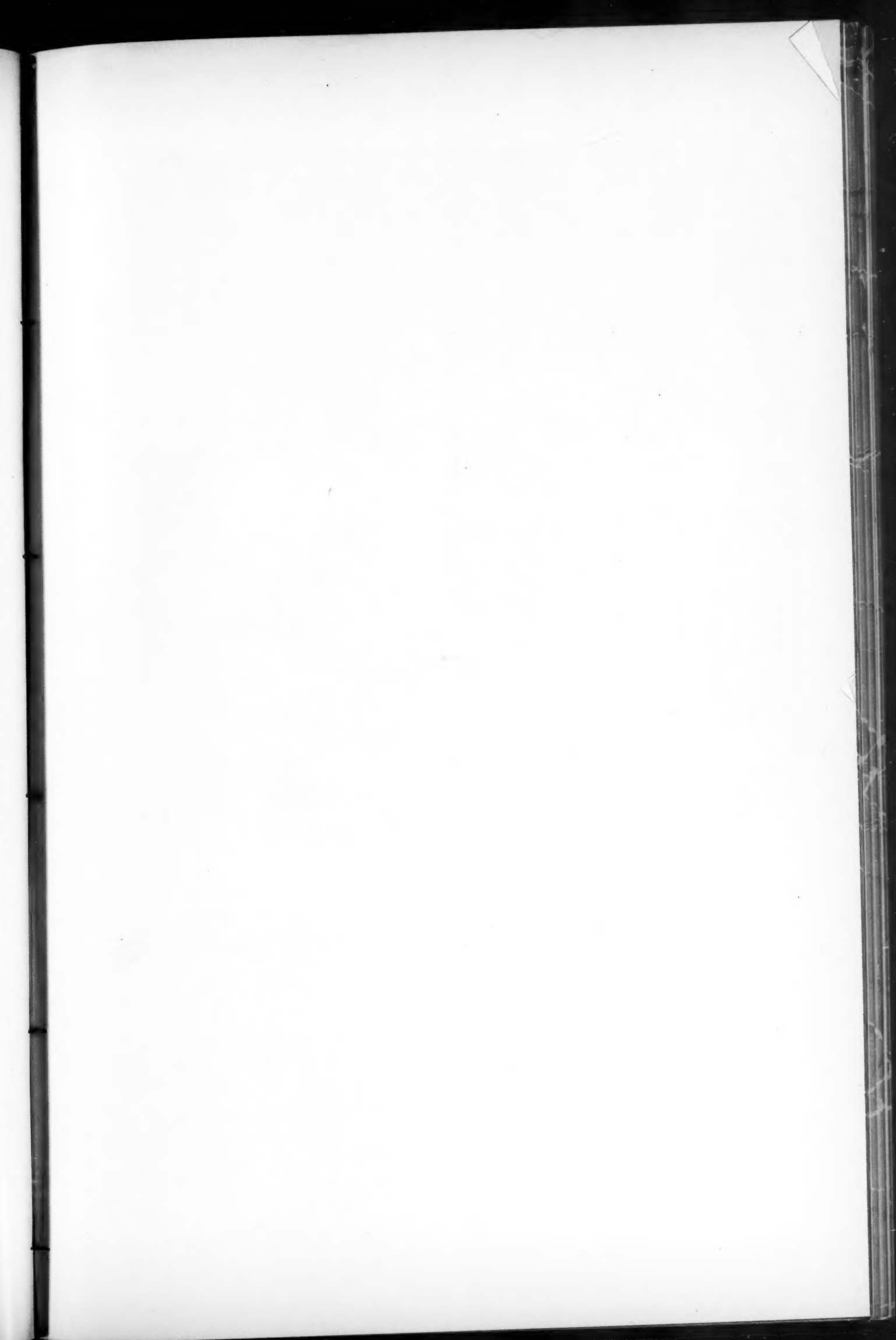
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THE CONGREGATIONALIST

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Boston Thursday 16 September 1897

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NO READER of *The Congregationalist* this week should fail to notice carefully the special 1898 COMBINATION OFFER, particulars of which are set forth elsewhere in this issue. Throughout its long history *The Congregationalist* has from time to time placed before its readers certain opportunities designed to be of advantage to them in their relations to this paper. In every such case we have given careful consideration to the proposition, desiring to secure for our subscribers the greatest advantage at the least possible outlay on their part. We have sought faithfully, also, to commend to them nothing but that which would justify itself to them on its own intrinsic merits. The records of our undertakings in this line include the distribution in large quantities of Webster's Dictionary, of an excellent atlas, of one of the best and cheapest Bibles ever issued, and of a remarkable collection of Palestine views. Of these last some 50,000 were sold. *The Congregationalist's* Services, of which nearly a million have been called for, and the successive issues of the Hand-Book, circulated to the extent of over a million and a half copies, are further illustrations in point; and in this connection may be cited, also, our Oriental Party of 1895 and our English Pilgrimage of 1896. *The Congregationalist's* Oriental Party was a most successful Palestine and Egypt excursion, carried out at an expense of about \$50,000, and *The Congregationalist's* Pilgrimage of 1896 was participated in by a company of fifty Americans, and was an event of international significance and great denominational value, and the occasion of unusual privileges and hospitalities in England. We believe that the Century Portraits and the offer which we make in connection with them will prove not less valuable to our constituency than the above unique enterprises.

IN autumn conferences, local and State, our churches throughout the country will come into touch with one another during the next few weeks. There are many topics of general interest to the Christian world which invite discussion. There are also others which affect us as a denomination, which ought not to be passed by. Among these are: How to maintain such standards of character and acquirements in the Congregational ministry as will entitle it to popular respect; how to guard and strengthen the fellowship which binds our churches together; how to carry on our benevolent work so as to secure the intelligent support of all our membership; how to represent the vital elements of our faith so that it may be effective to convince and convert souls; how to make that faith understood and at the same time to promote closer fellowship with other Christian bodies. These suggestions of topics may lead to stereotyped questions which shall lead to stereotyped answers, or they may call out discussions which will touch and heal some sore spots in our denominational organism and promote real progress. Much depends on those who make the programs and choose the speakers for these meetings, which, more than any other, indicate what is today the life and purpose of the churches.

Whatever may be the fate of the new movement for Sunday services in Music

Hall, under the auspices of a committee of Unitarian gentlemen, it will be evident from the outline of Mr. Mills's sermon last Sunday, as given on another page, that he has renounced the gospel he formerly preached. We have presented this outline, not supposing it will edify our readers, but that they may gain, if they can, some idea of what Mr. Mills proposes to do. It is our impression that to many Unitarians what he calls his gospel will not prove a more welcome substitute for Christianity than to those who are called orthodox Christians. Mr. Mills declares that his purpose is to lead men to choose that which is to be in place of that which has been. But if his conception of that which is to be—in regard to which we must take his word—is no more correct than his estimate of that which has been, it can hardly be a gospel.

In forming an opinion concerning the advisability of the annexation to the United States of the Hawaiian Islands, account should certainly be taken of the strong civilizing and Christian influences proceeding from such an organization as the Central Union Church in Honolulu. Far out of proportion to their numbers is the constant service which the English-speaking Christians of that city are rendering to the diverse elements which make up its cosmopolitan population. This Central Union Church, whose ninth year-book is before us as we write, can easily bear comparison with the most prominent churches of any denomination in Boston and New York. And judging by the reports of its various activities that fill the seventy-five pages, it is more active than the average city church in America or in England. With its force of nine deacons, with additions to its membership in two years of 129 persons, with the free pew system in practical operation, with a Sunday school averaging in attendance over 400, it is the mainstay of religious and philanthropic work in that city. This second stage of missionary work, which such a well-equipped organization as this represents, proves that the Christianity planted so many years ago on the islands has shaped itself in permanent and productive form. We would call attention to Mr. Birnie's article in our Progress of the Kingdom this week. He speaks in more detail of the present religious outlook in Hawaii.

The school of the American Missionary Association at Orange Park, Fla., has for two years apparently been the special object of attack by Mr. Sheats, superintendent of schools for that State. He secured the passage of a law making it a criminal offense for the teachers, who are white, to live under the same roof with the colored pupils. He not only made himself, but the State, offensive in the eyes of most of the respect-

able citizens of the United States who learned the facts in this case. But the attempt to secure conviction of the teachers failed, the court declaring the law defective. A second effort to pass an amended act to the same effect was blocked by the upper house of the legislature. The Sheats Law has made its author notorious but not famous. The *American Missionary* says that the school "is freed at last from all hindrances and threats of legal opposition." Thus public sentiment has been enlightened and improved, interest in the Orange Park enterprise and the work of the American Missionary Association increased and better opportunities for colored children to gain education secured, through the labors of Superintendent Sheats. But he has gained no credit for his work and probably feels no satisfaction in it.

Because we have permitted somewhat sharp criticism of open air preaching on Boston Common to appear in our columns, we are all the more glad to evince our sympathy with the right kind of evangelism of this sort by printing, this week, a *résumé* of what certain churches in various parts of the country have achieved in this direction during the summer. Like every good theory, the idea of open air preaching needs to be worked out under the right conditions. Such are afforded when churches or responsible Christian organizations act as sponsors to the preaching and song services that go on under the open sky. We rejoice in the growing disposition of pastors to avail themselves of the special approach to the unchurched masses that is had through open air services. The testimony which we print elsewhere is convincing with regard to the actual efficiency of such work. The detailed statement of the way in which it has been done under differing circumstances in country and city will prove suggestive to those who may venture into the same field next year.

The Atlanta District Association of white churches, in refusing the application of two colored churches for membership, voted that the First Church of Atlanta "has shown itself to be unworthy of Christian association with anybody," and that the First Church of Marietta "is no better than the First Church of Atlanta." The text of the vote is given in our Church News columns. This kind of language, formally voted and recorded by a body of Congregational churches concerning other Congregational churches, is not only unusual but, we think, unprecedented. The causes which prompted it, so far as we have been able to review them, do not warrant such language. The principal grievance seems to have been found in articles written in a local paper published for the First Church of Atlanta. In any case, one inference seems plain. If the two churches whose application was refused are unworthy of Christian association with anybody, no other Congregational churches should fellowship them. If they are worthy, this body of churches voting these recommendations has brutally insulted them, and cannot itself expect to receive Christian fellowship till it has made suitable apology. We say this with the more reluctance because we have believed that these Georgia churches

had a Christian spirit and have had to exercise it under trying circumstances.

Each State has its peculiar problems which its own churches must meet. The annual conventions of religious bodies supply a platform for the emphasizing of what is local which the international meetings—with their wider scope—cannot adequately present. The annual session of the Massachusetts Christian Endeavor Union is an example. After the superior character of the greater meetings, one would hardly expect such a program as is offered at Lynn the 22d and 23d of this month. Much of the strength of the evangelical bodies of the State is represented, while leaders in Sunday school and missionary work are also prominent. The convention has never been held in Essex County before. The close proximity to ancient Salem and Marblehead will permit the educational pilgrimages so much enjoyed in connection with "Boston, '95." The themes announced for the sessions are eminently practical, and their consideration by well-known pulpit and platform teachers will be fruitful.

When a man proposes to enter the ministry in a particular field, there are manifest reasons why he should be ordained in the place where he expects to labor. The service brings together the neighboring churches and introduces him to them and their pastors. It gives his own people an opportunity to understand his theological positions and attainments, which he ought not to be ashamed to state in their presence. It roots him in their sympathies and gives him added power to preach to them. Few services are so solemn and delightful as those in which a church joins in setting apart its own chosen pastor to the work of the gospel ministry. Of course there are exceptions, but they are rare, and the reasons for them ought always to be publicly plain. There are, no doubt, circumstances which sometimes justify a couple proposing to be married to go away from home and go through the ceremony among strangers, or in the distant family circle of some relative. But it does not usually promote the social standing of the contracting parties. And when a young man is invited to espouse a church and accepts, and then goes off alone to a church in some other part of the country to go through the sacred ceremony which qualifies him to take up his pastoral relations, the question is naturally asked why he does it, and requires a thoroughly satisfactory answer. Several instances in which such a course was proposed have lately been brought to our notice, and in almost every case the candidate for ordination had been taking a short cut or none at all to the ministry.

It may or may not be true, but it is not comforting to have the president of the British Institute of Journalists say:

In Paris journalism is still, above all things, an art, and the able editor is a man personally well known and distinguished, who has achieved a literary reputation by cultivating to perfection a style of writing which captivates the public taste. In England journalism is both an art and a business, while we may say that in the United States of America art is extinguished and journalism has become a business, and nothing else. In this country we seem to be approximating to the American

model, for the commercial element has become unpleasantly predominant of late years in English journalism.

The Presidency of the Board

A tacit agreement has for some years existed between Dr. Storrs and the officers of the American Board that when he should decide not to accept re-election to the presidency, his decision should be accepted without efforts to persuade him to reconsider it. That time has now come. Dr. Storrs has declared his purpose not to continue in office after next month.

The position which he has filled with such conspicuous success is not second in importance to any in the Congregational denomination. Its requirements are great, as also are its opportunities for service. No man fitted for the office would be willing to take it unless he were prepared to devote to it much time and thought. We do not know of a position more inviting to one who believes that Christ is to be king of nations, who possesses a large measure of public confidence and who seeks to make his life greatly useful for the kingdom of Christ. In nothing have the churches greater need of divine guidance than in choosing a leader in their campaign for Christianizing the world.

Never before, in this generation certainly, has a crisis come in foreign missions so grave as now. In Japan the victories of Christian faith have been checked, and our most important institution there, for the time at least, wrested from the Board. In China there are portents of great national upheaval. In the Turkish empire our churches, schools and colleges have been swept by the besom of destruction. India shudders with famine, pestilence and muttered threats of war. In these and other heathen countries the very existence of the missionary enterprises which have been built up at great cost of lives and money is imperiled.

Yet the danger to these missions is caused by their growing importance. They are opposed because their influence is alarmingly felt in awakening new ideals among the people, in abolishing superstitions and class distinctions and in upholding righteousness and holiness in business, society and government. Even in the storm and gloom the face of the Lord is seen looking out from the clouds. Amid the ruins of desolated homes and burned churches in Turkey rise unwonted petitions to God. Revivals of religion are reported from fields where the difficulties are greatest, and the promise is plain of larger blessings soon to come.

To meet these new and critical conditions new methods and measures are necessary. To find them and put them into practice our missionaries need the active co-operation and support of the churches at home. But here enthusiasm lags. Our churches do not apprehend the problems they face on foreign fields the world over. They do not even discuss them with the interest which made the reflex influence on missions so glorious in their beginnings. The churches do not give with the sacrifice which characterized those beginnings. Where their sympathies are stirred, it is rather to nurse the sick and feed the starving and bury the dead than to provide and inspire the Christian armies on foreign soil to win

new victories. The Board two years ago was staggering under the burden of heavy debt, which was lifted with great struggle by comparatively few of those who are responsible for the work. Debt has already accumulated again with depressing weight. Unless some new measures are taken at home to increase the steady flow of contributions to the Board, its missions must be both weakened and lessened. A new wave of enthusiasm for consecrated and large giving to this great work is imperatively needed and a leader who can inspire such enthusiasm.

The problem immediately pressing, and sure to continue pressing for some years, is a business problem. The practical necessity is increased revenue. The Board is a great business corporation and it needs a consecrated leader of large business ability and experience. It has unmeasured capital in the latent devotion of more than half a million Christians, possessing in the aggregate the means to carry on its business grandly. It needs as a leader at this time, not one specially fitted to be president of a theological seminary, but one who knows how to carry to success, in Christ's name, a great business enterprise. We know that we represent the deliberate conviction of some of the largest contributors to the Board, and many of those best acquainted with its condition, in expressing the desire that some layman, such as we have described, may be selected as its president. There are such men in our denomination who, we believe, would recognize the magnitude of the opportunity and count it the privilege of a lifetime to lift the American Board to a place in the esteem of the churches even higher than it has ever held, and to guide its administration to world-wide success. May wisdom be given to it at this critical hour to find and choose one called of God to this great work.

A New Hold

The task which slipped from your hand so easily so short a time ago is now resumed. You were glad to lay it down and avail yourself of the rest, the merry-making and the inspiration which vacation brings, and you laid aside, also, the care, the burden, the doubt and the fear which so often come to be associated with the work God gives us to do in the world. For a few brief weeks you lived, not in a world of problems, but in one wherein singing birds and blossoming flowers, the shimmer of the distant sea and the stretch of mountain and meadow were the chief realities. Close to the heart of nature, away from the artificialities of human society, you have learned again the true worth of the things that make our real life.

But the same power which ordered for you vacation days now bids you put your hand to your work. For this purpose you stored ozone in your lungs, clarified your brain, stoutened your heart. All was designed to make you take hold again with greater firmness and delicacy of touch. Perhaps the work itself is so attractive as to call for no incentive from without as you move forward to some larger opportunity, to some greater privilege of service, to some more commanding point of influence. Most of us, however, are

not passing from one period of student life to another, from home to college, from professional school to the great working world. We are plodding along in the same pathway which we have been treading perhaps for a score of years. What then? Are we not summoned to the new hold as surely as they whose program for the next year offers the charm of novelty? Surely the outcome of vacation for us of all people in the world ought to be a desire to get a new and stronger hold on that which has become to us a commonplace routine, to do better than ever the work which we have so long been trying to do.

Take hold again, then, minister, deacon, college student, teacher, business man, mother, housewife. Bless God for the chance to take a new hold. Rejoice that you have a place in his great, busy working world. Take hold deliberately, firmly, tenaciously. Give to the task every particle of new hope and joy which God has given you in the past summer. With tense muscles, with a clear brain, with a steady purpose and a true heart take hold and work while the day lasts.

Home Missions and Debt

An article with the above title, by Rev. Dr. J. H. Ecob of Denver, appeared in the *Independent* last week. His conclusion is that the chief reason for reduced contributions is found in the unnecessary multiplication of churches, each denomination struggling to gain a foothold in places where only one church is needed. There is truth enough in his statements to cause most serious reflection. But there is grave danger, also, that false inferences from these statements will result in serious injury to missions. To infer that our Home Missionary Society pursues the policy of planting churches where other denominations are working would be to do the society great injustice. Its officers have answered this criticism again and again, and it ought not to be repeated without citing instances which can be proved or disproved. Any one who wants the facts can get them by writing to Sec. J. B. Clark, Bible House, New York. The *Boston Transcript*, last Saturday, would have served the cause of truth more effectively if it had added to its editorial citing Dr. Ecob's article the following statement from Dr. Clark's address at the society's annual meeting last June.

The executive committee have not been unmindful of the public complaint so justly made against the undue multiplication of feeble churches on home missionary ground; and while, in this matter, we have little power to control other denominations and missionary boards, we have the power and it is our supreme duty to keep our own record unstained by this evil, which has been well named the scandal of Christendom.

Within a few months a searching and patient analysis of all of our work with reference to this question has been made. And it is found that considerably more than one-half of our home missionary churches and stations are planted today in communities where, as yet, there is no Methodist, Baptist, Episcopalian or Presbyterian church or mission. If to these were added the churches we have started in such communities and where we held undisturbed possession until our territory was invaded by some other church, the number would be vastly increased.

We find that the rule issued by the executive committee some years ago, to their super-

intendents, "never to plant a Congregational church or mission on ground occupied, in the true sense of the word, by another evangelical church," is still in force and is loyally obeyed. Thus in Colorado, Nebraska, North Wisconsin, Indiana, Kansas, Florida, South Dakota and Southern California, in five years past, 168 Congregational churches were planted by this society, of which 138 were alone in the fields they occupied. The other thirty churches were either foreign-speaking or were fully justified, in every instance, by the size and promise of the population, for their existence. Since the Territory of Oklahoma was opened, ninety Congregational churches have been started by the Home Missionary Society, all but ten of them in places where there was no other religious organization at the time, and these ten invariably in large towns or cities where there was room and need. We are not today conscious, in a single instance, of invading territory which belongs by any rule of Christian comity to a sister church or denomination. We cannot discover any missionary work under our watch and care that has been started for merely sectarian gain or purpose. And we stand ready now, as ever, to withdraw from any field that shall be shown to be wrongly held to the harm of our brethren.

Equality

In the September number of *The Atlantic* there is a thoughtful article by Henry C. Merwin, entitled *The American Notion of Equality*, which deserves general attention. It discusses tactfully an important and a somewhat delicate topic. The people of the United States always have felt themselves under a special obligation to insist upon the equality of every one with every one else. No other utterance of our Declaration of Independence is quoted oftener or with so complete an assumption of its unanswerableness as that which declares that all men are born free and equal.

But we do not live up to this theory. Not only to visitors from abroad but also to ourselves it is evident that we are by no means assured of our common equality. A self-conscious assertion of it is frequent which betrays the doubt of its being conceded as a matter of course. Native Americans, also, who believe it true of themselves, find some difficulty in admitting the equality of certain types of the foreign immigrant. Clear ideas on the subject are worth effort.

It need not be urged that a hundred differences prevent equality in respect to condition and circumstance. Also men are as unlike and unequal in their mental and moral endowments as in their external surroundings. Perhaps no two human beings ever entered upon the pathway of life identically equipped and qualified. What, then, is the equality which does exist? We are as sure that there is such a thing as we are that it is not comprehensive of all our mutual relations.

We are equal in the eye of the law. No man because he is wise or famous or rich beyond his fellows may therefore rightly claim that any law of the land be administered so as to afford him an advantage which is denied to any one else. It is in relation to this point that much of the popular restlessness and jealousy, which lately have become so evident as sometimes to be fairly alarming, has grown up. Many people feel, and not without cause, that the law, instead of being respected and obeyed as supreme over one and all, has been safely defied, or at least ingeniously used as a tool, by the very rich or the politically powerful.

It has been caused to minister to private gain at the public disadvantage. No language is too strong in which to condemn this evil and to insist upon the absolute equality of every man with every other man.

We also are equal in the unlimited character of our opportunities. That is, given good sense, energy and perseverance in any man, there is nothing in the conditions of American society to forbid his winning its highest honors. Nowhere else in the world is this so true. Instances of success, due largely to this equality, are too familiar to need mention. In every profession and occupation and in every portion of our land they are conspicuous.

Equality in moral freedom also is a fact among us. Mr. Merwin puts chief emphasis upon this, and points out that they who assert equality with others, yet are more or less aware that they do not possess it, thereby become tainted by insincerity and suffer a moral loss. This is true, of course, yet it is not quite plain how their moral freedom is thus interfered with. Moreover, in such a country as ours, in which religious compulsion by the State is unknown, equality in respect to moral freedom does not impress one as so conspicuously a peculiar advantage. It is a vital possession but it is not distinctively American. The question of equality among us has to do principally with social and political relations.

He who rightly feels himself to be the equal of every one else does not need to assert his equality or think much about it. It is taken for granted. He does not ignore or fret about existing differences of circumstance. He looks up to no man and expects no man to look up to him except as intellectual or moral attainments, such as any one may win, are felt to be grounds of special respect. He is manly, frank, sincere and considerate both for his own sake and for the good of the State. He abhors injustice and labors to promote the public welfare intelligently because his equality with his fellow-citizens makes it his duty. This conception of equality needs to be cultivated among us but there are many illustrations of it.

Church Endeavor for the Months to Come

A new year of church work is opening. Plans for the activities of the coming winter are being made. Much depends upon wise forethought just now. It is a grave mistake to let things drift, to assume that the accustomed methods and channels of effort are the only ones or are the best. A judicious pastor, superintendent or Sunday school teacher, the pastor most of all, should lay out a real plan of campaign, which, even if its complete execution prove impracticable, may serve to shape effort, render it definite and energetic, prevent confusion and waste of endeavor, and leave the church next year in an improved condition.

It is important to determine carefully what can be done. Some apparently tempting opportunities of enlarged usefulness probably will prove upon closer examination to be impracticable, or unlikely to be sufficiently successful to warrant using them. Others which do not seem so promising may turn out unex-

pectedly fruitful. We cannot always decide beforehand and sometimes risk must be taken. But unless it seems clear that a given policy can be made to succeed, it seldom should be adopted.

It is not wise to attach much importance to novel methods. Most of the old, familiar ones have proved their value and should be retained. It is possible usually to work them more thoroughly, and often it is surprising what a freshness and interest they assume when they have been infused with a new spirit of devotion and zeal. A great deal more can be accomplished by their means in most churches than ordinarily is appreciated. Let one of our main efforts, then, be to make the most and best of them.

But novelty need not be feared and shunned. A familiar method may actually have done its work and may deserve to be abandoned. A new plan is not objectionable just because it is new. Changing conditions demand fresh adaptations of means and agencies to meet them. It is folly not to be watchful for new opportunities of service and fresh ways of doing customary duties, when there is a fair prospect of really accomplishing what is needed. Sometimes a new scheme interests and enlists workers whom nothing else ever has prevailed upon to engage in active work for Christ. The main thing is to insure genuine, systematic, energetic, enlightened effort on the part of every church. And some churches need to have a care lest they undertake more than is wise. Too much machinery in proportion to steam power is mischievous.

Current History

The Lattimer Massacre

The delegates sent to Columbus, O., by the striking coal miners last week accepted the terms of compromise offered by the operators, and the long, expensive, but not violent, contest bids fair to end soon. Would that this decision might have been made before the scene at Lattimer, Luzerne County, Pa., last Friday, when the sheriff of the county, with 100 heavily armed deputies, met on the public highway a crowd of unarmed strikers and poured into them a fire of bullets, which killed twenty-three and seriously wounded many others. There is some evidence to substantiate the assertion that the strikers were planning to injure property or persons when met by the sheriff. They were illiterate, excited "foreigners" voicing their wrath at injustice, real or fancied. But even so, they could have been handled by a cool official backed by courageous deputies. Instead, they were butchered, shot in the back, hunted down like beasts of prey. Such an incident is fuel of the most combustible sort for the fires of class hatred. Every meeting of organized labor in the country, last Sunday afternoon, was seething with sympathy and indignation. Warrants for the arrest of the sheriff and his deputies are out. May the governor of the commonwealth insist upon a most thorough investigation, and reparation so far as possible. As we go to press the State militia are holding in check the miners of the district and their sympathizers.

The Political Outlook

The Ohio gold Democrats met last week, reaffirmed the Indianapolis platform of

'96, denounced the Dingley Tariff Bill and condemned Hawaiian annexation. The gold Democrats of Massachusetts have issued an address to the voters of that State arraigning the Republican party for its failure to live up to its promises made in the last national campaign and calling upon all who believe in the gold standard, a free trade policy and currency reform to vote for the candidates who are to be named later. The Prohibitionists of Massachusetts have nominated Prof. John Bascom of Williamstown for governor, on a platform which is as stalwart as ever in its plank demanding prohibition. It also declares for an educational and not a sex test for the elective franchise. The Colorado Republicans have formulated a platform the silver plank of which is as unequivocal as any drafted last year.

Mr. Richard Croker's return from Europe to New York city and his assumption of the right to decide who will be the Tammany candidate for mayor of Greater New York has helped the cause of reform and not injured Mr. Low's chances. Mr. Croker's personality is a splendid foil for that of Mr. Low, and his methods as well. Mr. Platt, the Republican boss, at present seems disposed to compel the nomination of a "straight Republican" candidate for mayor, apparently hoping that at the last moment Mr. Low and his candidate may be induced to withdraw in favor of a third or compromise candidate. Mr. Platt does not particularly wish the Greater New York to fall into the hands of Tammany. But he cares more about preventing the elevation to national prominence of a man like Mr. Low and the triumph in the metropolis of the nation of the principles of the Citizens' Union.

Mr. Low's Platform

Mr. Low's letter accepting the nomination of the Citizens' Union is just such an one as his past record might have prepared the public to expect. He says:

In making appointments, it shall be my endeavor to fill every place with an eye single to the public good. The patronage of the city shall not be used, so far as it is in the mayor's power to prevent it, for the purpose of either strengthening or weakening one party or another, or any faction of a party. I shall try to make an administration that will be honest, broad-minded, efficient and businesslike, and considerate of the interests of every citizen. . . .

The civil service laws of the State shall be impartially enforced "by such methods as will insure a practicable and reasonable test of fitness and the selection of subordinate officers upon their merits, irrespective of political influences, so as to afford a fair chance to every citizen, without regard to race, religious belief or political affiliation." . . . I would wish the great city to bear its part proudly in all that concerns the Empire State, but as concerns the city local affairs it is not so much a part of the State as it is the home of its inhabitants. If I am elected I shall contend stoutly for the city's right in such matters to govern itself. . . .

As to the public franchises, the Greater New York charter practically embodies the doctrine that the city shall not part with the ownership of its franchises, but shall lease them for limited periods, subject to occasional revision of the terms. I think legislation should be had, in addition to the charter, that will enable the city to treat every consent to a change of power by street railroads as a new franchise.

He further pledges himself to aid in securing rapid transit accommodations, excellent schools, better harbor facilities and all that will make for the commercial and business prosperity of the city. On

the vexed subject of the excise law, he approves in the main the Raines Law, but he holds that "the excise law stands midway between the laws that everybody believes in and the dead laws that nobody believes in, and that the effective public sentiment behind it, locally, is the only permanent force on which to depend in its administration. For this reason, in my opinion, an excise law, so far as it affects the daily life and the habits of the people, should reflect the public opinion of the city."

The Ethics of Taxation

Mr. Z. S. Holbrook, president of the Chicago Taxpayers' Defense League, is prominent before the public now as the leading official of a society which has collected evidence, and made it public, revealing the extent of tax-dodging in the city of Chicago, where the chief, but by no means the only, offender seems to be the Pullman Car Company. The evidence collected by the league reveals the most deplorable willingness on the part of well-to-do citizens and leading corporations to evade paying their just proportion of the expenses of municipal administration, and the existence of a band of men who make their living by arranging deals between dishonest assessors and shirking citizens. If Mr. Holbrook and the league will persist in the fight which they have begun, they will do a service not only to Chicago but to the entire country. For the evil which they are combating is general, and men who are otherwise above reproach in this matter have no scruples against trickery. Admit frankly that the present methods of taxation are out of date, inferior and foster fraud, it still remains true that there are constitutional ways of abolishing them, and until they are so abolished it is the duty of every honest man to abide by them. The religious press and the Christian clergy of the land have a duty to perform in this matter. As the *Christian Register* says:

We have valid prophetic authority for caring under what kind of taxation we live. We can never forget certain ancient words about "undoing the heavy burdens and letting the oppressed go free." There are methods of levying the taxes that obviously tend to weigh heavily upon the poor. There is taxation that leads straight to immorality, that tempts the citizen to be dishonest, that corrupts feeble consciences in officials.

The Worthy Dead

Two citizens of Massachusetts died last week whose life records deserve study and compel admiration. Hon. E. L. Pierce, who died in Paris, was a graduate of Brown University and the Harvard Law School. He enlisted as a private when the war broke out, but soon was set at work dealing with and caring for the Negroes or "contrabands of war," and to him must be credited much that the Government afterward did in this important matter. Returning to Massachusetts he held important Federal offices. From 1869 to 1874 he was secretary of the State Board of Charities. Twice he has represented the town of Milton in the State legislature. Wherever and whenever Mr. Pierce found an opportunity he stood for high civic ideals. Travel abroad and intimate friendships with the great men of his time had broadened his mind and ripened his character. His biography of Charles Sumner and his law

treatises had given him high rank as an author. Take him all in all, he was a splendid specimen of the American gentleman, scholar and patriot.

Hon. Theodore Lyman, who died at Nahant, was a scientist, a philanthropist, a gallant soldier in the Civil War and a resolute, independent citizen who always was on the side of reform. His great wealth he used as a trust.

Rev. Abel Stevens, the venerable Methodist divine, editor and church historian, who died at San José, Cal., had the peculiar distinction of editing *Zion's Herald* and *Christian Advocate*.

The death of Richard Holt Hutton, for thirty-six years editor of the London *Spectator*, removes from the ranks of British journalism one of its greatest personalities. His influence in shaping the thought of his day and in interpreting a broad theology and rational religion has been very marked, and the work has been done in such an artistic way that his many editorials in the *Spectator* have only to be reprinted to give to critical readers additional volumes of essays of the highest order of merit. He deserves to be especially remembered by us for his friendship for the North at a time during the Civil War when we had few influential advocates in the British press.

British Labor War

The British Trades Union Congress, in annual session last week, demanded the abolition of labor of all children under fifteen; passed the customary resolutions favoring the nationalization or municipalization of natural monopolies; and took up the challenge of the employers' federation and decided to prepare for a sympathetic strike of all trades unionists in England if it becomes apparent that the long fight between the engineers and their employers is, as one of the latter asserted last week, a deliberate effort to crush trades unionism in Great Britain. Unless arbitration soon settles this bitter fight, it bids fair to assume proportions resembling a national disaster.

British Military Success

The Anglo-Egyptian military expedition has entered Berber without a struggle and thus advanced a step nearer Khartoum. The week has been comparatively uneventful on the Indian frontier. The British troops are massing to punish the mullah of Haddah and his followers, and renewed pledges of allegiance to British rule are being received from many of the tribes from which danger was feared. The Indian Government expressly declares that there is no intention to interfere with tribal independence or permanently occupy the country. But such pledges have been given in the past only to be broken, and public opinion in Great Britain will scarcely fail to insist that in return for all past and present expense there must be territorial gains.

The Spoliation of Greece

Lord Salisbury's proposition that the Powers assume control of Greek revenues and guarantee the payment of the interest on the indemnity loan has been accepted, but the price of Germany's assent is the provision that the guarantee shall extend to old issues of Greek bonds held in large blocks by German financiers. With a ruler selected by foreign Powers, and revenues pre-empted for the payment

of foreign debts, the Greek nation of today is in a sad plight, not calculated to foster national self-respect or ambition. Lord Salisbury is credited with still insisting that Thessaly must be evacuated by the Turkish troops, but on this he may be forced to give way. The British public is not particularly happy at Germany's victory.

Japan and Hawaii

The anti-annexationists of Hawaii and certain statesmen from this country who agree with them, men like Senators White of California and Thurston of Nebraska, are reported to be planning for a demonstration in Honolulu which it is hoped will, by some mysterious method, convince the responsible officials and people of this country that annexation to the United States is not popular among the native Hawaiians or the more intelligent of the foreign population. The former queen, who has been living in Washington during the winter, lobbying there in behalf of herself, has left for the Pacific coast. It is supposed she will return to Hawaii to participate in this anti-annexation demonstration, which is to be timed so that one or two other United States senators, who for occult reasons have journeyed to Hawaii and Japan this summer, may be present and be duly impressed with the undesirability of annexing a people who do not wish to be annexed. Congress may profit somewhat by the observations of these senators who visit Honolulu this summer, but the action which Congress and the Administration take will probably be determined by facts, principles and motives which no Honolulu mass meeting can change.

The text of Japan's reply to Hawaii, in which Japan accepts the proposition that differences of opinion between the two countries be submitted to arbitration, has been made public. Count Okuma limits the scope of the inquiry by the arbitration tribunal in such a way that Japan's reply is less significant than it might have been, nor will he withdraw his use of the words "arbitrary" and "capricious" in a former communication in which he described the Hawaiian Government's policy in its treatment of Japanese immigrants. It is not surprising, therefore, to learn that the Hawaiian Government has replied, asserting that Japan has practically made arbitration impossible by eliminating from the scope of the inquiry the chief questions at issue between the two governments, and that, therefore, Hawaii awaits further specifications by Japan of that which she is willing to arbitrate.

NOTES

Ireland and her people face a winter of privation, fuel as well as food supplies having been ruined by the phenomenal amount of rain this summer.

French statesmen are face to face with a popular demand for a change in the protective tariff which will permit the importation of wheat at lower rates or free. French wheat growers are protesting against any such change. Bread riots impend.

A London *Times* news item, stating that the Bank of England hereafter will have one-fifth of its metallic money reserve in silver, has called forth the opposition of the British press and excited financial circles the world over. If true it is to be credited to the labors of the American bimetallic commission now in Europe. Such action, while admittedly well within the legal rights of the directors, would

greatly shock conservative business circles in Great Britain, and would do little to better the condition of the silver market unless France and the United States co-operated in other ways.

The capture of the fortified town of Victor de las Tunas in the province of Santiago by the Cuban rebels led by General Garcia is conceded by the Spanish press and Liberal statesmen to be a great blow to the Spanish cause. If held by the rebels it may serve as the capital of that government, which our State Department hitherto has failed to recognize partially because the revolutionists could not fairly be said to have won territory whereon to set up authority. Our new minister to Spain presented his credentials to the queen regent on Monday. Consul General Lee from Havana is now in Washington advising with the Administration.

When the North Atlantic Squadron left the Maine coast a fortnight ago for Southern waters it was prepared for a thorough drill and test of its seagoing and fighting capacities. Last week the Assistant Secretary of the Navy, Mr. Theodore Roosevelt, went down to Hampton Roads, saw the closing evolutions and conferred with the leading officers respecting the result of the drill. He has announced that "at last we are beginning to have a navy fit to support the interests of our people, a navy which, though too small in size, need fear comparison with no other as regards the quality of its ships and men." It is plain to see that Mr. Roosevelt is one who believes in a large navy and a forward foreign policy.

A British journalist cabling to London from Victoria, Vancouver, describes the situation on the Pacific coast thus: "There appears to be a nefarious conspiracy between the press, the outfitters and the steamship companies to push the boom (Klondike) regardless of consequences. It is an iniquitous business, and thousands are being lured to their ruin." His opinion respecting the fate of thousands is confirmed by all the reports which are coming now from St. Michaels and the other Alaska towns, and we suspect that he places the responsibility about where it belongs. That there is gold in large quantities in the territory there is every reason to believe. But we do not believe the reports of the large sums which have fallen to many have always been true, and transportation companies must often have taken the money of gold hunters and guaranteed to land them in the mining districts, knowing that even if they arrived there the supply of food would be woefully inadequate.

In Brief

Oil dispersed over the surface of troubled waters stills them. Now they find that oil sprinkled over the roadbed of a railroad will abolish the dust nuisance. Great is the mollifying effect of oil.

The *Northwestern Congregationalist*, sometime lost in the *Kingdom*, reappears as a monthly, published in Minneapolis, representing the Congregational churches of Minnesota and the Dakotas. Welcome!

The exact financial situation of the American Board cannot be ascertained at the moment of our going to press, but Treasurer Wiggin brings in the cheering forecast that the debt will not be as large as was anticipated in the gloomy days of last month.

It cannot be the *Cosmopolitan University*, with plans as thus far announced. Nor can it be any other university, nor even a college. The laws of New York forbid. But no doubt some other name will be found for it which will have advertising value.

A bit of advice from a mother in Israel to a young preacher friend: "When you supply a pulpit please remember when you pray that there are other places and peoples to be re-

membered as well as that church and people, however good they may be!"

The American Missionary Association people are early in the field with the preliminary announcement of their Minneapolis meeting, Oct. 19, which will be the only national denominational assemblage in the West this autumn. Particulars are given on page 394.

We have received several communications which appear to be intended for the Readers' Forum, which are signed only by the writers' initials or some other signature, without their names. It ought not to be necessary for us again to state that we do not pay attention to anonymous letters.

Students of demonology will be interested in the *Boston Herald's* interviews with the New Hampshire murderer, who attributes his career as a criminal to a compact made with the devil when he was eleven years old, in which he agreed to serve his Satanic majesty until he reached the age of twenty-five.

Thanks be to God for the fellowship of believers! The many joyful church reunions this fall awaken renewed gratitude that no one has to go to heaven alone, and make us realize afresh how real and strong are the ties between members of the household of faith who together work for and with their mighty, though silent, Partner.

Rev. Dr. Stimson is alert, using his gifts to influence the largest number of his fellow-citizens of New York city. *The Tribune* of the 10th had two open letters from him, one urging the necessity of Seth Low's nomination by the Republican convention, the other calling attention to the city's new high schools and their prophecy of better things.

How devious are the ways which men and women employ to get money with which to carry on Christian work! The ladies of the First Presbyterian Church, Decatur, Ill., one day last week, served as conductors on the electric cars from 6 A. M. to 11 P. M., paying \$125 to the company for the privilege of collecting all fares taken during the day.

The editor of the London *Punch* is dead. His name was Milliken. For twenty-two years he was a remarkably inventive and successful journalist and tried to amuse the English nation. Yet his death has caused but the slightest mention by the press. Englishmen like fun of the sort which *Punch* furnishes, but they are not grateful to fun makers.

A Washington correspondent of the *Western Christian Advocate* gives facts respecting the changed business conditions there and in Oregon, which justify the hope that the Methodist churches of those States, especially those started and aided by the Church Extension Society, will soon be transformed financially. Of course the same facts will affect our churches similarly.

All friends and former students of Wellesley College will be interested to know that the sermon next Sunday, on the regular Flower Sunday text, God Is Love, will be preached by Rev. George F. Pentecost, D.D., who preached the first sermon upon that text September, 1875. Those closest to the management of the college desire earnestly that this year may be one of special guidance and spiritual blessing.

Twinkle, twinkle little star
How I wonder what you are.

To thousands of children it has been an equal source of wonder what it is that makes the stars twinkle. From the Lowell Observatory at Phenix, Ariz., comes the word that the astronomers there have solved this problem. Innumerable little air currents breaking the astral light waves are declared to be responsible for the twinkling.

President Andrews declines to withdraw his resignation as president of Brown University, and the corporation will meet soon to proceed with the selection of his successor. He will become president of the so-called "Cosmopolitan University," much to the regret of many of those of his friends and admirers who have little or no confidence in the scheme which Mr. John Brisben Walker has evolved for educating the masses.

A Presbyterian elder in London remarked to an American that Dr. Lorimer was wanted in that city to be pastor of the Marylebone Church. The American replied that Dr. Lorimer was also wanted at Tremont Temple in Boston, where he has as large congregations as he would have in London. "Yes," said the elder, "but think of the quality!" Now, if the Marylebone Presbyterians are the "quality" of London, what are the Baptists of Tremont Temple?

The general interest in Sunday school work is illustrated by the full *verbatim* report of the autumnal meeting of the Missouri State Sunday School Association published in the *St. Louis Republic*. The *Boston Herald* is to do the same service for the Massachusetts Sunday School Association, which is to meet in Fitchburg, Oct. 5, 6. These papers publish such complete reports because their proprietors believe the public want news of Sunday schools and their work.

The Pilot keeps up its assault on Anglo-American arbitration, and in so doing is forced into some surprising statements, among others this: "The Episcopalian and Dissenting clergy of the country, largely recruited from England, are warmly in favor of arbitration for the benefit of the mother country." Has the *Pilot's* staff of editors recently been enriched by the addition of a young Irishman who has not shaken off the terminology of his "mother country"? "Dissenting clergy largely recruited from England"—"here's richness."

Commissioner Booth Tucker of the Salvation Army is impressed with the ease with which the Salvation Army leaders in this country can get at all "classes" of the community. To quote his own words:

In many countries the people seem to be on chimney stacks or church steeples—all out of range; whereas, in the United States, from the President downwards, from the lowest hovel to the grandest palace, from the millionaire to the pauper, if only he is a proper "blood and fire" individual, the Salvationist can walk in, and he will be listened to with respectful attention.

Prof. George E. Dawson, who will begin teaching pedagogy, psychology and sociology at the Springfield Bible Training College this fall, is a graduate of the University of Michigan, has studied at Leipzig, Germany, and has just received his degree of Ph.D. from Clark University where he has studied for the last three years. He studied pedagogy at Michigan University and at Clark University, psychology under Wundt at Leipzig, and neurology and anthropology at Clark University. The selection of a man with such a preparation for this important position should be suggestive to the trustees of our denominational divinity schools.

At a Methodist conference, recently held in Leeds, Eng., a warm debate resulted in the rejection of a proposal that persons directly engaged in the liquor traffic should not hold official positions in the church. *Zion's Herald* says:

That remarkable debate made it clear that persons "directly engaged" in the manufacture and sale of liquor are reputable and respected members of the Wesleyan Church, superintendents of her Sunday schools, occupants of her pulpits and of the most promi-

nent places in her quarterly meetings, synods and committees.

That shows, at any rate, that public sentiment on the temperance question in religious circles in England is behind that in this country.

The many friends of Dr. and Mrs. E. P. Terhune will be interested to learn that on Sept. 25 they sail, accompanied by their daughter, Mrs. Herrick, and her family, for Glasgow, to be absent possibly a year. Since Dr. Terhune laid down the pastorate of the Puritan Church in Brooklyn his health has been far from normal, and this trip is planned with reference to its recuperating influence. Mrs. Terhune will naturally turn her holiday to account in literary ways. She intends to visit some of the shrines of Protestantism and Puritanism, and no doubt those who know her chiefly as Marion Harland will in due time find interesting articles from her pen in various American publications, among which we trust *The Congregationalist* will be included.

Rev. S. G. Messmer, Roman Catholic bishop of Wisconsin, is disciplining members of one of the Catholic orders, resident in Green Bay, because, contrary to his wishes and their pledges, they gave a ball at the end of a recent State convention of the order held in Green Bay. His words are significant:

There was no reason for having a ball, not to mention that such is not the custom at Catholic conventions. It is a most humiliating confession on the part of a Catholic society if they are not able, under the favorable circumstances offered by any State convention, to provide for a two nights' entertainment in a nobler, a more dignified and more useful way than by a dance. It shows a serious lack of true Catholic spirit when a dancing party is to be the crowning of a State convention, no matter of what Catholic organization, while bishops, priests and the best men of the laity are striving to raise our Catholic people to a higher and loftier plane in the pursuit of Catholic ideals and the showing forth of the Christian virtue.

... From the unfortunate occurrence I hope Catholics will learn again that they cannot at the same time serve the world and its pleasures and still be loyal and faithful children of the holy church. They will be reminded that they must walk in the footsteps of their crucified Saviour by overcoming passion and worldly desires; that they must not "mind the things of this world, but the things that are above."

In this connection it is interesting to note that at the annual convention of the American Society of Professors of Dancing last week the learned gentlemen discussed the modern waltz. They decided that it was "an obnoxious romp." They should know.

Staff Correspondence

FROM NEW YORK

Boss or People—Which

Mr. Croker, one of New York's chief rulers, by his own appointment, has left his English home and his race horses for a little while to regulate his bailiwick on this side and see that his revenues are not lessened. He has gone to "the Springs" to think a little before telling his subjects whom they may vote for as mayor of the greater city. It is asserted and denied with equal vehemence by his closest friends, who "have the inside track" and know all about it, that he will name himself. The friends of good government could ask nothing better. From Tweed's time down our citizens have had enough of that sort of rule and many thousands immovably bent on a change have named for the place one proved to be the soul of honor and unselfish patriotism. Managers of the Republican machine are loudly saying that we, old members of

the party from the start, "before the war," can vote for him only on peril of being read out of the ranks. The settlement of that question rests with the other self-appointed party boss, who will tell us his decision on the 28th. Then we shall know whether we are to remain slaves of a self-appointed dictator or independent citizens, and whether by the united will of honest men the city is to be delivered from the greedy horde so long wont to fatten on the hard earnings of law-abiding, industrious men. The result will go far also to settle the theory of government by bosses, *versus* government of, by and for the people.

Summer Healing Convention

Dr. A. B. Simpson, formerly a Presbyterian minister, now pastor of the Gospel Tabernacle, Eighth Avenue and Forty-fourth Street, and president of the Christian and Missionary Alliance, is becoming widely known through his claim to the possession of the gift of healing by prayer all manner of else incurable diseases. He certainly has a most unusual power of attracting to himself and his projects the confidence, personal effort and money of great numbers of people of all grades of intelligence and all previous denominational connections. Many testify that he has healed them after years of suffering unrelieved by the most skillful medical treatment, and the offerings of these and other adherents are almost incredible in amount. Last spring he removed the offices of his Missionary Alliance and its appendages to Nyack, up the Hudson, where quite a colony of like-minded people is settling. There, in an auditorium seating over 2,000, Dr. Simpson and his friends, including Dr. Robertson of Glasgow, Rev. F. L. Chapell of Boston, Rev. T. Gulick of Japan, and numbers of the alliance missionaries, are now holding a ten-days' convention. The alliance, dating only from 1887, now claims to have missions in eleven foreign countries and nineteen of the United States and Territories, employing several hundred missionaries. But the statement of a city paper's enthusiastic reporter that the alliance's receipts last year were \$140,000,000 is probably rather beyond the truth.

O Dear

The streets, in which we were taking perhaps too much pride, are torn up again and thousands of men are at work laying down apparatus for the underground trolley that is to displace our horse cars, and soon (it is said) the "cable" system, also, that has proved to be so unsafe and unpopular. Meanwhile, the smell of the earth's long imprisoned gas tests the endurance of one's lungs, and many a business man has to reach his office on foot or by some roundabout car route until the new tracks come into use.

Along with this upturning for a change of power is going on another, down town, for planting the pneumatic tubes that are to carry letters (250,000 an hour) and other postal matter first to the Produce Exchange, the Grand Central Station and to Brooklyn, but later to all parts of Greater New York. The stories as to the swiftness with which mail matter, and eventually all light freight, is to be so forwarded are almost too large for belief.

Disposal of Garbage

Colonel Waring is meeting with as marked success in disposing of the city's garbage in the works on Barren Island as he achieved in collecting it. The just complaints from the pleasure resorts and summer dwellers on the shores of the bay of the old Tammany practice of dumping it into the harbor have ceased; the cremation leaves little odor either of the matter itself or its gases, nor will the colonel's experimenting cease until the most sensitive olfactories are satisfied.

Apropos of this cleansing process the city is well rid, forever it is hoped, of John Most, the blatant anarchist who for fifteen years has run corner saloons and made blue the air of the East Side with his oaths and anarchistic threats, which he likewise published semi-occasionally in a sulphurous journal whose columns rained down blood. When last seen he was headed for Buffalo. It is said that only 150 anarchists met at night to give him a worthy send-off, and that they drank only 40 kegs of beer, or 110 kegs less than the ordinary allowance for 150 men on great occasions.

And shortly after went Emma Goldman, long his companion and as like him in spirit as it is possible for one of her sex to be. At a meeting of anarchists here after the assassination of Canovas she was so truculent in expressing her joy that even her associates rebuked her. In disgust she left us and went, of all places in the world, to peaceful Providence, to teach its quiet people her bloody doctrines. It is reported here that the Providence authorities lost no time in "bouncing" her and that she aimed for Boston. There the sons of the Pilgrims may find for her a congenial place.

Personals

Dr. Meredith reports great improvement in his health, expects to sail for home on Sept. 22 and to be in his pulpit Oct. 3. Dr. A. T. Pierson is to preach for the Tompkins Avenue people till its pastor's return. Dr. Charles Cuthbert Hall supplied Dr. Behrends's pulpit last Sabbath and is to do so on the next. Dr. Behrends resumes service Sept. 19.

Dr. F. W. Baldwin of Orange, N. J., preached in the South Church, Dr. A. J. Lyman's, and Rev. A. A. Robertson in the Rochester Avenue last Sabbath. Dr. Lyman Abbott has returned from over sea, but will spend a few days in his country home before resuming service, Sept. 26.

Hugh O. Pentecost, younger brother of Dr. George F. Pentecost, now of Yonkers, laid aside the Congregational pastorate, five years ago, and went into business as a lawyer. He now returns to the pulpit, preaching next Sunday in Carnegie Hall, trusting to voluntary offerings until a congregation shall be organized. He intimates that "while he may never be an orthodox Christian clergyman again, he may ally himself with some liberal branch of the church." Even this is an advance on the position he has held sometimes since his departure, and there are true friends, who knew his early experience and work and loved him for it, who will trustfully pray that he may again see the old truths as he then saw them, may know their sustaining joy, and may preach them again with the old fervor, to the saving of many souls. HUNTINGTON

In and Around Chicago

Church Problems

These are not peculiar to Chicago, although just at present some very difficult ones are to be solved. One of the most difficult is how to meet and overcome the drift from the older churches, at the same time give needed encouragement to suburban churches and furnish the means for sustaining and enlarging the work of city missions. Thus the First Church reports in the State Minutes, after pruning its lists, a membership of only 675 in place of the 1,075 which its own year-book of January, 1897, gave. Yet its benevolence last year amounted to \$12,221 and its home expenses to \$10,000. For a church well within the down-town region, this report indicates no little vigor and gives hope that the problem which comes to great leading Christian institutions like the First Church at some stage of their history will here, at any rate, be solved satisfactorily. Plymouth, with a membership of nearly a thousand, and the Union Park, with a membership as large as that of Plymouth, are in reality down-town churches. The drift of the church-going population is beyond them. Yet neither of these churches lacks a constituency. Neither ever had access to more people than now. Perhaps the membership of either was, as a whole, never more anxious to reach this constituency and with it do that home mission work which has always been a characteristic of the churches of this city. The problem is how to do it, keep up home expenses and furnish means for the benevolent work of the churches at large. The past year shows that Union Park Church, with home expenses reaching \$22,322, has put into missions and other forms of Christian benevolence \$10,750. Plymouth, with a home expenditure of \$13,000, reports gifts for benevolence amounting to \$28,330. Union Park looks toward the future hopefully and confidently. With the return of Dr. Noble from his summer trip and the warm welcome accorded to him and his bride by his people, he and they have every reason to anticipate rich spiritual harvests.

Plymouth Church, with the return of Dr. Gunsaulus from the sanitarium in Michigan, where he is rapidly recovering his health and ridding himself of his persistent enemy, sciatic rheumatism, and his entire devotion to its interests, has no reason to dread the future. It never opens its doors and announces that its pastor will preach without having every seat in the great audience-room filled. But the oversight of Armour Institute, in itself almost too heavy for any one man to carry, has, in addition to the care of a great church, been too much for the superb constitution of Dr. Gunsaulus. Were the church his only care he would quickly solve the problems connected with its future. Reports are favorable as to the health of Dr. Goodwin. He has leave of absence till October, but may return home somewhat earlier. The New England Church in some respects has the most difficult position of any of our churches. She has lost many of her best families. Members have been taken away by death until less than a score of what may be called leaders are called upon to meet the expenses. No men are more conscientious than the members of this church, or more generous in their gifts. They can be trusted to solve the problem with which they are contending, to solve it wisely, generously, and in loyal consecration to God. The solution will not be easy; it may not be rapid.

Churches of the second rank, some of them really in the first rank in everything save age and history, are showing themselves fully sensible of the responsibilities which are coming upon them. Warren Avenue, with a membership of 514, reports gifts to benevolence of \$2,336, and home expenses incurred by enlarging the house of worship of nearly \$14,000. California Avenue, with a membership of 526, has had all she could do to meet home expenses of more than \$8,000, but has

not been unmindful of obligations to the demands of the kingdom outside her limits. The South, with home expenses exceeding \$12,000, has still had more than \$8,000 for benevolence. Of the future of this church no one has any anxiety. With a membership of more than 700, it is already one of the strong churches of the country. A dozen other churches, with a membership between 200 and 400, are rapidly assuming leading positions in the evangelizing work of the city. Then we have such churches as Pilgrim at Englewood, now within the city limits, with a membership of 549; Evanston, with a membership of 483 and home expenses reaching the sum of \$8,678, in addition to a benevolence of \$7,135; Oak Park, with a membership of 837, home expenses amounting to \$11,431 and a benevolence of \$12,916. The Second Church of Oak Park and the one recently organized in Evanston are rapidly gaining in strength and are already efficient forces in the contest against evil.

Just at present, to the sorrow of all, the First Church, Oak Park, is in trouble over differences of opinion in regard to their late pastor, Rev. P. S. Hulbert, whose tragic death has called forth so much sympathy for his family and their friends. It has long been known that there were two parties in the church, and that Mr. Hulbert had consented to resign in order to prevent further discussion. Had he lived and obtained another charge probably no serious results would have followed. As it is, those best qualified to judge express the hope that all differences will soon be adjusted and that this strongest of all our suburban churches will return to that perfect harmony which has been characteristic of her entire history. How to restore this harmony is one of the serious problems now confronting the church. It does not seem wise in this correspondence to attempt to set forth the grounds of differences between parties known to be conscientious, or to do more than allude to the discussions which have already taken place in our daily papers and to some extent in the religious press of other denominations than our own.

Ministerial Changes

Rev. Frank B. Vrooman's withdrawal from the People's Church is due to the fact that it furnished him nothing to live on, and he has also withdrawn from the ministry as a profession in order, as he says, to earn a living as a business man. He is organizing a mining company, which will operate in the Klondike region. It seems that after the expenses of rent, music, heating lighting and janitor service had been met the receipts of the church, which are wholly derived from collections, were less than \$3,000 a year for the two pastors. Mr. Vrooman felt that he could not take what belonged to Dr. Thomas, although the latter, during Mr. Vrooman's occupancy of the pulpit, allowed him to receive the entire surplus income of the church, which for eight months has been, according to reports, and in the absence of Dr. Thomas most of the time from the city, less than \$1,100. Perhaps this brief account of Mr. Vrooman's experience with an independent church like the People's may be of service to brethren who are contemplating establishing a church of this kind on their own responsibility and without any very certain backing.

Dr. Bristol of Evanston, who has received a call to the Metropolitan Methodist Church at Washington, will go thither next spring, or at the end of the period for which the present pastor has been chosen to serve, provided the church authorities approve. Dr. Henson, pastor of the First Baptist Church, has during his vacation been asked to go to Brooklyn, but declines, preferring to stay with the church which he has already served fifteen

years. The Fourth Presbyterian Church loses its pastor, Dr. Thomas C. Hall, now in Germany. He has presented his resignation on the ground that there is little hope of his being able to preach for at least a year. The severance of this relation is a source of pain both to pastor and people. Dr. Hall was laid aside early in January by an attack of pneumonia from which recovery has been extremely slow. An even greater calamity than the loss of the pastor this church has been called to suffer in the defalcation of Elder Charles M. Charnley, the treasurer of the Presbyterian Board of Education, and also of the church charities. The Board of Education will lose not less than \$50,000, perhaps a much larger sum, possibly somewhat less, the church about five or six thousand dollars. But what is far worse than the loss of money is the moral loss which comes to the church and to Christian circles everywhere in the discovery that a man who, for more than a score of years, had been regarded as the soul of honor, of the strictest integrity and a sincere Christian, should during all these years have been leading a double life, speculating with funds which were not his, meeting promptly, indeed, the demands of the benevolent societies when they came to him, but when at last his speculations turned out badly boldly endeavoring to avoid the issue by falsifying his reports. Mr. Charnley has disappeared. It may be that the sums lost will be made up by his friends, and that even the Guaranty Company which was on his bond for \$25,000 will not be called upon to pay. But nothing can ever alter the fact that a man trusted by all has fallen, and in his fall has brought discredit upon the Christian name. Not the Fourth Church alone, but all our churches of whatever name, are suffering from the shipwreck which Elder Charnley has made of his Christian character.

Divine Healing

The "divine healer," Francis Schlatter, has, if his affirmations are trustworthy, appeared in Chicago, or rather Windsor Park, a suburb of Chicago on the Illinois Central Railroad, where he daily meets those who are suffering and dispenses relief. His chief stock in trade seems to be a face which resembles somewhat the face of our Saviour as that appears in pictures, a claim to be the original Schlatter of Denver, and to have had great success in healing disease. In Denver nothing whatever was asked for service; here all are expected to contribute something, be it much or little, toward necessary expenses. In Denver Mr. Schlatter was careless in his dress; in Chicago he dresses with the utmost neatness. There he was followed by crowds; here his visitors, though numbering 500 a day sometimes, have been comparatively few. Although performing cures in the way he does subjects him to prosecution for practicing medicine without a license, thus far he has escaped arrest and punishment. Those who have good means of knowing say that the man is a deceiver and that his real name is Martin, better known as "Rattlesnake Bill." So far as can be determined, his so-called cures have not proved genuine. If left alone he will soon be without followers.

The Seminary

Some of the professors have already returned and are preparing for their work. Professor Willcox is suffering from a broken hip, and will hardly be able to do all his work this year. He is slowly improving, but it will be a long time before he regains the full use of his limb. Professor Harper is botanizing on the shores of the lakes. Professor Jernberg is in Michigan or Wisconsin, President Fisk is at Lake Geneva. All will be in their places when the seminary opens Sept. 29. This year there will be three terms of ten weeks each. The prospect of a large attendance is good.

Chicago, Sept. 11.

FRANKLIN.

The Function of the Prayer Meeting

PART II.

BY REV. CHARLES M. SHELDON, TOPEKA, KAN.

The questions in the specimen service printed last week were asked by prominent men in the city, some of them not professing Christians. The questions were all serious ones, showing much care, and were of great help to the church members and the questioners alike.

It is perhaps not necessary for me to say that in widening the scope of the subjects discussed there has been no abandonment of the prayer spirit or of the prayer as a part of the evening. The attempt has been to define the prayer meeting as a meeting for the purpose of praying about something very particular, represented by the fact of an active body of Christians actually doing work in a very actual world. What is more reasonable than that the church should give a special day in the week to pray about its Sunday school and talk over practical methods for making it more useful and powerful? What more natural than for a church to give an evening to the Endeavor Society for the purpose of knowing what it is doing and directing its energies into doing more? Yet in the plans for prayer meetings submitted by very many different churches through their denominational papers there is, year after year, no mention made of these subjects, but a list of abstract themes is submitted, following week after week in almost unvarying regularity along the line of meditation or the study of Biblical statements. All this is good, but it is not good enough to admit of that exercise of thought and action which every church needs in the working out of its purpose of regeneration.

I do not know how many times in past years I have heard the question, "Why don't more men go to the prayer meeting?" And if I dared to add my answer to those already given it would be, "Because too often they know they will not get anything by going." I am aware that going to prayer meeting ought not to be based more on the likelihood of getting something than on the duty of giving something, but, nevertheless, it will always be true that men have a right to demand a certain amount from the church, especially when they are not yet able to give what has not been put within their power to give by being given first to them. It is a fact that the limitations of the prayer meeting have robbed it of a large part of its rightful power. We have a legitimate right to rescue it from its narrow definitions due to custom and practice.

I firmly believe that as we who preach and teach enlarge our use of this church service to make it meet the requirements of the church life we shall widen and deepen the spiritual power of our people. If hundreds of ministers would speak out their honest feelings they would frankly confess that their prayer meetings, as now conducted, are disappointments. Why should they not acknowledge to the public what they are so ready to affirm to one another? Is not the time at hand, brethren, for a new definition of the function of this most important service of the church? It is not a question of

methods, but of the meaning of the thing itself. Is it large enough as it now stands? Is it possible we are missing some of the best strength in the church because we are bound by tradition to a type of service limited in its range of subjects and incapable of imparting to the body of the church the enthusiasm it ought to have? I ask these questions feeling a positive conviction towards a larger use of the opportunity which the midweek service presents. My grandfather cut his wheat with a cradle. My father cut his with a harvester, but I use a twine binder. I do not have any less reverence for my grandfather or father because I use a larger, better instrument than they had. And with all respect and veneration for the church fathers who have preceded me, I frankly believe that many usages still connected with the prayer meeting are as much out of place as a cradle in a wheat field. What we want is the harvest. The present use of the prayer meeting is not satisfactory. I firmly believe the churches are prepared to accept a larger and better definition of the entire thought of the service itself.

Limitlessness Within Limitations

BY MRS. MERRILL E. GATES

Most men are well aware of the limitations within which they must work. It is the artist who, recognizing his limitations, sees also within them scope for limitless possibilities.

One man, looking at the marble and at the chisel, sees in them only the resistance of the material and the weakness of the tool. Another, perhaps an Angelo, discerns in them the "Night" and the "Morning" and all the infinite glories of the "Dawn." Marble and mallet in Michael Angelo's hand were not limits to his genius, but outlets for an imagination that must embody itself.

One who is an artist but in name considers only the coarse square of canvas and the earthly pigments—the narrowness of the space he is to cover and the poverty of sunlight and glow in the coloring matter. A Turner finds in the same materials masses of light-filled clouds, the glory of the firmament, the measureless perspectives of whole heavens, the pathetic last days of the "Fighting Téméraire," or the terrific light of a lurid sunset through the black spars of the "Slave Ship." In every department of the fine arts there are impassable barriers set, which none know so well in their rigid immovability as he who labors most strenuously within their bounds.

How sculpture is limited in point of time movement! Its most telling figures can exhibit only the phase of emotion which they felt at one moment of time. Another mood as exalted may have been theirs the succeeding instant, but the sculptor must choose his one and only supreme moment for representation. But within that narrow bound of time how numberless the supreme moments from which to choose, and how many unique, pathetic, lovely and sublime delineations of those countless moments are possible!

How the landscape artist is limited in regard to the succession of events! He can portray solely those which are simultaneous. But what serene harmonies of

tone, what fine gradations of color, what seizures of our imaginations he can effect in simultaneous impressions from one canvas. The endless dance of the hours, the magnificent gloom of the forest, or the open sunshine of green meadows, or the overhanging brows of majestic mountains—all are his to bring before us like a dream of beauty. Millet needs no succession of events in his pictures that we may read the age-old story of labor in his "Gleaners." Corot gives us the mystic, dreamy grace of dawn or twilight, and we live through all the hours between.

In the realm of literature how bounded the limits sometimes seem within which to crowd the infinities of truth, or the pathos of a situation, or to portray the multiplicity of actions occurring even in one day. The writer, working on the network of events, must yet carry one line to a certain point, and then go back and bring down another chain of events, occurring at the same time, at the risk of losing the reader's attention, not only, but of placing events unintentionally in a false relation to each other. Nevertheless, we feel little of limitation when we are under the magic of Hawthorne's spell, or when all of life is contained for us in one of Shakespeare's lines.

It is the province of the artist to see the infinite in the bounded, to catch the hidden glory under dim exteriors, and to trace the wide relations of the concrete act. But it belongs to each of us to be artists, not always in the department of the so-called "fine arts," but within the still more contracted limits of everyday life. Here, as in the field of the arts, one person sees only the narrowness of the stage of action—the bounds and limits of his life. Another—the artist in the art of living—sees within the same limits how wondrous a possibility!

How narrow the limits of physical life are it is almost impossible to conceive. Organized life can exist only within a most contracted range. According to their powers of endurance, a slight intensification of either heat or cold destroys different types of life. Life is limited by the barriers of temperature.

In his book, *The Interpretation of Nature*, Professor Shaler says: "The temperature of the sun is probably to be measured by the hundred thousand degrees—that of the space intervening between the solar center and the earth is certainly hundreds of degrees below zero—that of the earth's interior is probably more than 10,000 degrees. In this great scale of heat, organic life can only occupy the narrow span of about 100 degrees, or, transposing this into terms of length, in a line of about a mile and a half as representing the extremes of temperature, eight feet near one end would give the ratio of the limits within which organic life can be maintained."

So the limitations of our physical life leave but a narrow margin indeed for operation. But all great material changes—the subjugation of nature, the upbuilding of the great fabrics of civilization and society—have been wrought within the span of the fragile and transient physical powers of man's life.

Most hopeless of all at first appear the bounds fixed to human thought, those irresistible barriers that baffle even the intangible working of the mind. Thus

far and no farther seems to have been spoken to the ambitious, presuming mind of man as surely as to the restless volumes of the wandering floods. But what has not been wrought by the process of the intellect within those impassable metes and bounds? How freely the mind has soared and felt no want of breath in the wide scope of the possible! No one pretends that we have yet exhausted what is possible to be done within acknowledged limitations. As yet we have no need of the impossible and the prohibited in which to expatiate.

As it is the nature of the true artist to act in accordance with laws which he obeys intuitively, and thus to act in perfect freedom, so while entirely conscious of his limitations he is yet unfettered by them. There is a boundless world for us within our restrictions, though the margin be narrow that we tread.

Christian life is a fine art. Here restrictions meet us and we know them well. Do we also see with artist eye the boundlessness of our scope? All men may not possess the artistic sense in the realm of nature. All may be idealists in their conception of the Christian life, for it is God who supplies the exquisite and the mighty ideals which nature cannot conceive of. Christian hearts and imaginations are wrought upon by God, and in proportion as we simply receive and embody the thoughts of the great Artist of the universe is our work limitless and immortal notwithstanding the limitations of the mortal.

Wanted—a Human Theology

BY REV. EDWARD C. FELLOWES, DERBY, CT.

Dr. Horace Bushnell contended long ago, in his famous Dissertation on Language, that words must always be inadequate to convey ideas, because words are at best only a makeshift. They are not synonyms, but symbols; and the majority of their clumsy symbols. It follows that, in the re-translation of language into thought, we cannot be certain that we secure the precise meaning which lay in the mind of writer or speaker; and the language of the Scriptures is no exception to the principle. There seems sufficient confirmation of this proposition in the history of theological controversies and councils; and until we become able to read one another's minds without the medium of language we must be content with approximate results. But this principle, while it accounts in part for the indefinite ideas which most people have of religious truth, cannot wholly account for them. Let any minister, as he talks with one and another of his parishioners, as he conducts his Bible class or his Sunday school teachers' meeting, ask for a simple definition, in everyday language, of one of the great words of the New Testament—faith, redemption, salvation—and how vague the answers are! Nor is it the superficial and careless ones alone who are unable to give a satisfactory reply, but the painstaking and conscientious ones as well. You will find that, in the majority of cases, not only are your people unable to express their religious ideas in terms of common daily experience, but that they have not even tried to do so—nor dreamed, apparently, that the thing could be done. The words and phrases

they use are taken bodily from the Scriptures as though every one knew exactly what they meant; but a careful question or two shows that this is far from being the case.

Suppose you should try to solve a problem in algebra with only a vague idea of the significance of the formulae and the symbols. You would make a poor showing; and how can any man be expected to work out aright the problem of his religious life, much less help another in the solution of his problem, unless he understands first of all the value of the symbols? Granted that high authorities differ as to the meaning of technical terms which you find in your Bible, see to it at least that you understand what you mean by them when you use them, or else don't use them. There is to be found in popular religious conversation, and in prayer meeting speeches, too much intellectual dishonesty, which, though unconscious, is nevertheless to be deplored. We toss the words "justification," "saving grace," "adoption" to and fro with a careless freedom born of long immunity from interrogation, but how many of us can say what we mean by them?

We ministers are in large measure responsible for this state of things. It is the refreshing exception to hear from a candidate for ordination a statement of belief expressed in such language that the wayfaring man would get any idea what it was about; and in the pulpit, for convenience sake, no doubt, but with what mystifying results, we use the same technical, unsuggestive words in speaking of things that, called by other names, would be recognized at once by every heart as found in the familiar experiences of common life.

To translate theological truth into such a form that men will see that it has some immediate connection with daily life—that I believe to be the greatest service the ministry can render the world today. Make it evident that the gospel is a human thing, meant for human needs, dealing with human circumstances; every word that Scripture has regarding the rescue of men from sin and the up-building of Christian character has its equivalent in the colloquial language of mankind. Look into your own heart. Heaven is there. Hell also is there. The enemy of your soul dwells within. The Redeemer of your life speaks in that secret chamber. Man, as we find him, is the object of the "plan of salvation." It was devised to fit him—he is not to be racked and stretched out of all semblance to humanity, like the luckless traveler on Procrustes's iron bedstead, in order that he may fit it!

Dr. Newman Smyth finely says: "Christianity cannot consent to be regarded as an appendix to nature, nor is divine grace an afterthought of the Creator." The Christian life is the natural one, the reasonable one; it is not a foreign habit to which we must painfully accustom ourselves at the command of a tyrant, but to be a Christian is simply to give free play to the divine that dwells within you, waiting for your permission to do its blessed work upon your manhood.

It was the great recommendation of the gospel, as it fell from the lips of Christ, that it had a human ring. It was thoroughly practical, intensely ethical, al-

ways of immediate value. It was that which drew to him the hearts of his hearers, and if the preaching of our day would bring men unto him it must be such as his was—simple, direct and, above all else, human.

Nature's Help for the Average Man

BY REV. H. D. JENKINS, D. D., KANSAS CITY, MO.

In the summer of 1870, one year after the first trans-continental railroad was opened, I stood upon the summit at Sherman, looking about me in the slight pause that was accorded the tourist at that spot. Although I had had no little experience of travel, and had during my *wanderjahr* crossed the Alps many times, I experienced a new sensation, standing, as I did, upon the crest of a continent but partially explored. To the majority of Americans "beyond the Mississippi" was as distant as the "mountains of the moon." It was this fact, doubtless, which made me the more keenly observant, and I picked up a bit of red rock which lay at my feet and examined it with an interest I had never bestowed upon a natural object before. I asked myself what kind of stone this was, and when did these mountains rise, and what were these flowers that swung their varied banners in the cool air of the high pass?

These self-put questions sobered, not to say abashed, me. I could not give the name of a single object which I inspected. I knew absolutely nothing of the hills upon which I stood; their geologic history and material constitution were to me as indecipherable as a cuneiform inscription. There was not a flower that I could call by name, and, although familiar with the popular names of the birds in the East, I could not recognize these fitting forms by any of their families; they were only beautiful strangers to me, a casual wanderer in their haunts.

When I had gone back to the car, and the train was speeding on its way, I had a pretty serious talk with myself. Was there not somewhere among my belongings a parchment diploma, written in good mediæval Latin, certifying to the fact that I had gained the degree of Bachelor of Arts? And had I not supplemented that by a second, witnessing that three years additional had been spent in one of the best seminaries in the world where, indeed, I had completed my course in divinity? And to further my studies had I not recently returned from the "grand tour" of the old world, where I had visited many famous cities and celebrated shrines? And here I stood upon the summit of a glorious mountain range in my own country as dumb as an ox, as ignorant as a fool—the best educated and least informed man on the train!

It was a useful hour to me, for I remembered that I was still young, serving the first years of my first pastorate, and I resolved that before I died I would learn what a stone meant, what lesson there was in a flower and what was the language in which a bird spoke to the heart and understanding of the man.

Twenty-seven years have passed and in them what dear delights I have known, "near to nature's heart." What hours I have had by brook and lake side, what

days upon the mountain tops, what nights of study in the quiet valley. Dawson and Dana, Winchell and Dawkins, Reclus and Barande have been my friends. When I have found a new flower I have had a little talk with Gray or Wood or Coulter about it; and every bird song at my window has made me value Coues or Jasper, Abbott or Stearns more. Thoreau has painted lovely beech woods for me and John Burroughs peopled all their aisles with our little brothers of the air, and Bradford Torrey or Olive Thorne Miller introduced me to their haunts and homes. William Hamilton Gibson has told me the secrets of the ice plant and the orchid, and showed me the cunning work of artificers who had neither auger nor ax.

In long and beautiful days of October sunshine I have lain upon the brown prairies of the far Northern States, ostensibly waiting for the wild goose and the wandering mallard to come back from wheat stubble to rice-filled slough, but really drinking in the marvelous beauty of the sky and field, examining the colors upon nature's palette and noting with what infinite patience she paints her landscapes, leagues long, in strokes as delicate as the scarcely perceptible interblendings of a Meissonier. It has not been necessary to revisit Europe or to join some caravan through the Orient. Beauty and history and romance lay all about me. The duties of an active pastorate have prevented my carrying out the dreams of earlier life and studying the ruins of Memphis, Thebes and Karnak under their own cloudless skies, but beneath the site of church and manse I have found ruins of more delicate structures which were themselves old before human activities begun.

And so it happened that this month, as I stood again upon the summit of the same range, that hour, now twenty-seven years past, came back to me and I had the resolution of that year to thank for the enjoyments of this. One after another the seven seals have been broken by helpful hands and I could look out upon the flowers, the birds, the very rocks as beloved friends. By the gateway to the Garden of the Gods the angel stood no longer to turn back my mind upon itself. The great mountains told me why they carried upon their granite shoulders vast burdens of sandstone. The *moutonné* valleys spoke of the glaciers which once filled them to their towering brims. Seeing upon every side the evidences of their youth, I could understand why these mountains were indeed "the Rockies," for the high hills must mature like men ere their beards will grow. Close by the cascade the water-ousel waited for me, because he knew that I would justly marvel at his fantastic tricks, and one late pasque anemone held up its faded, but still beautiful, cup that I might not miss my favorite of the prairie bluffs. Great beds of mountain primroses spread all their scented petals wide, changing their milky whiteness to rose-purple while I looked, until a something swelled in my throat and a mist came to my eyes at the overflowing kindness of nature to one that loves her. How different the reception that she gave me today from the chilling touch and averted glance of twenty-seven years ago!

To the younger generation let me say that to be out of touch with nature is to be beyond the pale of a thousand fresh delights. However fortunate our youth, there are few who can fly to the Trossachs or the Matterhorn every time the nerves quiver from too violent a tension. We cannot again amuse ourselves by revisiting the Forum or the Acropolis. It must be a serious condition of affairs which will justify our absence at the North Cape or the upper cataracts of the Nile. But close at home we have our gentle nurse and wise friend, who will draw our thoughts from vexatious or painful themes and give us healing by her own kindly ministrations. If we cannot hear the last *prima donna* sing at the Grand Opera in Paris, we can listen to the thrush, which at evening hour pours forth a liquid melody from the oak's topmost bough, while upon us, lying in the hammock, the twilight softly drops down its benediction. It may fall to others to exhume the gates of Agamemnon's palace or the banquet hall of Assurbanipal, but in the bit of crinoid limestone at our feet there lies hid a vaster history and a skill more exquisite. Every mountain becomes a library and every meadow a gallery of art, and the whole round world sweet with the presence of beauty and dear with the nearness of God. From the high places of the hills I greet my brethren just starting out in the life which I began in 1870, and bid them Godspeed in years which ought to make God's Word and God's world equally the object of their loving study—nature and revelation supplementing each other, and both leading the feet of the disciple to the school of the Master, the steps of the child straight to the Father's house.

The Ute Pass, Col.

Watching the Holy Spirit at Work

A BIT OF PASTORAL EXPERIENCE

BY REV. CHARLES L. HYDE

I had learned the man was sick, and called to see him. His daughter announced me, and after a little hesitation I was admitted to the sickroom. He was drunk, had been drinking steadily since Monday, but still was able to talk quite intelligently. He began: "Well, you see the condition I'm in. What do you think of it?"

"I am very sorry to see it."

"So am I, but I can't help it. Glad my wife is away. Perhaps I shouldn't have done it if she had been here."

Then, after a pause: "Why don't you go for me? Why don't you rip me up the back? My wife always said the minute I came into the room you were always tongue-tied. Now why don't you give it to me? It makes no difference if I am an older man than you, I want you to just do your worst—I need it."

Drunk as he was, he was in the agony of conviction of sin. I dare not write out his expressions of contempt for himself. I went home in shame that I had deserved such a rebuke, and resolved to be faithful to him from that time. Yet I distrusted the reality of the work evidently being done in him, because he was drunk.

In the afternoon he was dressed, but hardly more sober. His conviction not

only remained but increased. He could not bear to be left alone a moment. Presently the step to which the Spirit was leading him was revealed. He burst forth: "How can I ever humble myself before God and ask his forgiveness? I've broken my promises to him. I've lied to him. I've cursed him. What use can he have for a poor, miserable, wicked drunkard?"

I read from God's Word. I talked to him quietly. I watched the struggle till it came to the climax when, exclaiming, "Well, it might as well come now as any time," he threw himself on his knees—and such a prayer! I could not describe it, and would not if I could. It was an awful confession and cry for mercy. Calm came and great relief. But presently the Spirit began to lead toward another step. The struggle was renewed. Night came. The weather was intensely hot. The man seemed to be burning up with fever and the craving for drink. Not a moment could he be left alone all night, such was his terror of himself. Knives, scissors even, were hidden from him lest he do something desperate.

The next morning he was informed that he had lost his job. That afternoon I learned that he had no money left, and had been refused credit at noon by a market to which he sent for a five-cent soup-bone. It was the first time he had felt that he could retain any food on his stomach. I saw that he was supplied with both food and medicines, but he only gained about two hours' rest that night. The physical suffering had decreased greatly, but the Holy Spirit still was at work. Saturday morning, when I called, I found the next victory had been gained. He had restored the family altar that had been broken down for ten years. And this was the step to which the Spirit had been urging him for thirty-six hours. He was now completely sober.

But the Holy Spirit wanted still more. He had been a professing Christian years before, and felt that he ought to make a confession before God's people. I did not see him on Sunday till after the evening service had begun. Then he slipped in and took a seat to one side. I stepped down during the singing of a hymn and asked him if he would be ready to say a word after the sermon. He said he would. I preached on the work of the Holy Spirit, but without referring to his experience. Then I turned to him for his testimony. He rose where he sat, and with bowed head and trembling voice made a confession that went through the audience like an electric shock. Mothers came up at the close of the service and begged for prayers for their boys, wives for their husbands, sons for their parents, sisters for their brothers; and all gathered about this redeemed soul with a word and often a tear of sympathy.

Other victories followed. Tobacco was given up. He must be a clean man for God. "I would rather give up drinking ten times than chewing once," he remarked to me afterward. He soon united with the church, but did not wait for that to begin to preach Jesus Christ to his old associates and even strangers, as he had opportunity. Not one step did I suggest to him. The Holy Spirit was so evidently doing the work and doing it thoroughly,

I dared not interfere. I wonder if my interference has hindered his work in any other hearts. At any rate, this is the gift God loves to grant us, more than parents love to give good gifts to their children.

Y. P. S. C. E.

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 26-Oct. 2. Eternity. John 5: 17-29.

People who went to church or Sunday school a generation or longer ago heard more about this subject than we do now. Elderly people tell us how the preachers in their childhood tried to picture eternity. They would appeal to the imagination until the minds of their hearers fairly staggered as they tried to conceive of existence going on endlessly. Those were days when, as Rev. Gerald Stanley Lee not inaptly puts it, "religion, to many people, consisted chiefly in a scared sort of feeling that something was going to happen." Now the pendulum has swung to the other extreme. The quality rather than the quantity of existence is emphasized. We are told that we are already in eternity, that the life on this side the grave is ours to use and to enjoy, and that we can postpone speculating about heaven or hell.

There is much in the teaching of Jesus, certainly, to justify this modern attitude. Religion, if it is good for anything, must bring its own rewards day by day. If we are going to heaven or to hell by and by, it must be because today we have already entered the portals of one abode or the other. At the same time Jesus now and then threw his thought forward to the life beyond the grave and tried to make his disciples understand that the life there should shed its glory over our earthly days and that we should live prepared for a departure any moment into the mysterious realm and for the just awards which await us at his judgment seat. Paul and the other apostles caught this thought of their Master, and the powers of the world to come took mighty hold upon them, making them equal to toilsome journeys, shipwrecks and the trial by fire.

We lose much if we are so absorbed in present concerns that we forget the world to which every passing hour brings us nearer. It may be well for us frequently to draw a line—even if it be an arbitrary one—between time and eternity. What are the joys of life worth to us if they are not grounded in God and thus guaranteed an endless duration? How can we meet our sorrows and our problems unless we can get far enough away from them to look down, in imagination, from another world where, sooner or later, they will all be interpreted and unraveled for us? How can we do our duties as they ought to be done if we bring to them no impulse or inspiration that arises from the thought of a divine taskmaster who assigns them to us and who, according to the measure of our fidelity, apportions the larger work which he may have in store for us by and by?

It happened some time ago, but we do not remember to have seen it chronicled in the American press at the time, and since it is a worthy deed reflecting credit on a New Englander let that be excuse for alluding to it now. General Draper, United States minister to Italy, just before Fourth of July, had the following notice inserted in the Roman papers:

The anniversary of Independence Day occurring this year on Sunday, the ambassador of the United States and Mrs. Draper will be at home at the Grand Hotel on Monday, July 5, from five to seven o'clock, to receive such of their fellow-countrymen and countrywomen as may honor them with a call on that occasion.

General Draper, in a Latin country, is more loyal to America's best traditions than some Americans resident in Washington are.

LYNCHING IN THE SOUTH

We have received from Rev. William B. Deckner, pastor of Immanuel Congregational Church, Atlanta, Ga., a communication expressing his conviction that wherever assaults on women are committed—North, South, East or West—they are inevitably followed by lynching. Mr. Deckner has always lived in Georgia and, having made careful investigation, thus presents what he regards as an unbiased and impartial view of the situation.

Of course there are exceptions, but it must be admitted that the Negro, as a race, is very immoral in single life and a bigamist and polygamist in married life. So impossible has it been during the past thirty years (since emancipation) to overcome this vice among the colored people through the exercise of civil law, that he has been practically exempted from prosecution for such crime. I can recall numerous instances coming under my observation where Negro men had, at different times during their lives, as many as ten living wives and were not prosecuted, while their white neighbor committing such an offense is imprisoned for from five to twenty years. Now the better class of Negroes deplore this state of things, but a very large majority of the race (at least in the South) have no esteem for morality.

We, the white people, of course are thrown constantly, both in business and home life, in contact with the Negro. This is a natural necessity, for the Negro is dependent upon the white people for practically everything, while we in turn are dependent upon him for labor—each must have the other in the economy of life, that is evident. Surrounded by such conditions as these, can any fair-minded man condemn the Christian advocate for saying that he (the Negro) is a brute when he goes to such an extreme as even to leave his own race and commit outrageous assaults upon our wives, mothers and sisters when, by chance, he has caught them defenseless? Nay, God forbid! It should be remembered in this connection that punishment by lynching, to expiate the crime that provokes these unlawful and disgraceful executions at the hands of infuriated mobs, is not peculiar to the South alone, and also that such punishment is not meted out to the Negro fiend alone for this greatest of crimes against civilization, as the article in *The Congregationalist* of July 29 would intimate. It is not restricted to any color, race or age, but is meted out to all guilty of the crime in cases where the law is not permitted to take its slow course.

The courts of the land are, as a rule, so tardy in bringing such criminals to justice that outraged man resorts to lynching as the surest, quickest and most effectual punishment for the guilty criminal. I am not an advocate of lynching; no, far from it. But there is not a white man in America, I venture to say, who will not defend his home and loved ones against such heinous crimes as have been perpetrated recently—crimes so shocking in their brutality as to be almost beyond comprehension, too awful to describe. We all detest and deplore lynchings, but I contend that that evil cannot be stopped without first removing the cause. For this every good citizen prays. The governor of our State has, since his first election three years ago, made special efforts to stamp out lynchings in Georgia by strong public utterances through the press and also by offering large rewards for the capture and conviction of those guilty of participating in lynchings; the editorials of our leading newspapers (not the *Atlanta Commercial*) have been denouncing and deploping lynchings; the Methodist ministers of Atlanta recently drew up resolutions condemning lynching in the strongest terms, as have also the ministers of other cities. One can hardly attend divine service on the Sabbath for the past two months in our city with-

out hearing from the pulpit a denunciation of lynching. But all this has done little, if any, good. They are not striking at the root of the evil. We, American citizens, must as Christians, both white and black, raise our voices, our influence and our earnest prayers against the crime that provokes lynchings and educate morality in the colored people of our land, both in school and church, until through God's grace we have eradicated from their nature the brute passion that actuates them to commit these shocking crimes, and then when this has been accomplished, and not until then, will lynchings be no more.

THE CANDIDATING BUSINESS AGAIN

To one of the regular contributors to *The Congregationalist* came a letter from her country home in Massachusetts touching the matter of supplying the local pulpit. Inasmuch as the quaint comments of the writer relate to a situation found in many places, we make these extracts:

Please accept my thanks for your interest in the matter of our pulpit supply. I am afraid, however, that it will be in vain. Indeed, I doubt whether in your great city or any other there is one clergyman who will fill the bill. Your candidate is either too young or too old. He is either too elegant and cultured or he is the opposite. Then we should need to know about his theological views—what he thinks of Adam's fall; whether he fell down or up; whether Moses wrote the first books of the Bible or whether that work was done by his successors in the time of the Babylonian captivity; and whether Jonah actually passed through the interesting experience pictured for us in the old illustrated almanac.

Then, again, you say nothing concerning the better half of your candidate. It seems important that we should know about her. Does she dress elegantly and in good taste? Is she good looking? Is her hair red? Is there considerable snap to her eyelashes? Are the expressions about and from her mouth charming and peaceful? I think you will agree with me that these are important considerations. Is it possible that they are found in and with your candidate?

Our minister resigned some months ago. For a few Sundays we had a genial, able young man from D—to preach for us. Everybody liked him, but it transpired that he could not conform to Congregational methods in the matter of baptism. He cannot sprinkle you, but must duck you in all over, so we had to give him up.

Next there came to us a fine young man from S—a near neighbor of our old friends, the P's, who wrote a fine "recommend" for him, as did his pastor there, but, lo! he did not seem quite "smart" enough; and, again, he was educated at a certain seminary, which, in the estimation of some, comes in these later years too near the danger line of liberalism, so we gave him up. Now, for the last two Sabbaths we have had a certain Mr. L—from T—. He has given us four able and most excellent sermons, but, alas! he is too old. He will preach for us one more Sabbath. Then it will be in order for us to decide as to whether or not we wish to make him our pastor. If not, then it will be time for another move. If he does not prove satisfactory to our people, I shall ask Brother D—to try his hand.

x.

The struggles of the mind of man to come to a satisfactory understanding with itself are among the most interesting exhibitions of his greatness. . . . Man knows reality because reality is of his own kinship. . . . Knowledge is indeed relative; but it is itself the establishment of a relation between the Revealer, the Absolute Self, and the self to whom the revelation comes.—Prof. George T. Ladd.

THE HOME

The Prodigal

Lord! what a busie, restless thing
Hast thou made man!
Each day and houre he is on wing,
Rests not a span;
Then having lost the sunne and light,
By clouds surpriz'd,
He keeps a commerce in the night
With aire disguis'd.
Had'st thou given to this active dust
A state untir'd,
The lost sonne had not left the huske,
Nor home desir'd.
That was thy secret, and it is
Thy mercy too;
For when all failes to bring to blisse,
Then this must doe.
Ah! Lord! and what a purchase will that be,
To take us sick, that sound would not take
thee!

—Henry Vaughan, *Silurist*.

A Mother of New England

1612-SEPT. 16, 1672

BY REV. FRANK R. SHIPMAN

She was but eighteen when her English eyes first saw the harbor of Salem and today, 225 years ago, Anne Bradstreet died in her house at Andover, a woman of sixty, weary with New England's "slow consumption." The laurels upon the grave of this "tenth Muse lately sprung up in America" (as a son-in-law of John Milton called her) have withered and been cut down, but the rosemary and pansies should still be blossoming there because of her sweet womanhood. Gone are the thoughtful and refined readers who enjoyed human criticism and moral philosophy thinly disguised as her poetry. Their descendants are reading Browning. The only life that dwells yet in her "lank lines" comes from the soul of the loving wife and mother.

It is a mother that strikes the common chord which vibrates in all nurseries when she remembers how "with weary limbs she danced and 'by, by,' sung," and it is not their poetic merit which makes one linger unexpectedly at the two odd poems in which her fond mother love contends with spiritual anxieties over her children's faults. Later she found only prose adequate for the exasperated and pessimistic "meditation"—"Children do, naturally, rather follow the failings than the virtues of their predecessors." Later still, however, courage rose with responsibility and she began to "strength with strength oppose." Witness the wise remark, which almost every parent has repeated for himself in some form of words: "Diverse children have their different natures; some are like flesh which nothing but salt will keep from putrefaction; some, again, like tender fruits, are best preserved with sugar. Those parents are wise that can fit their nurture according to their nature."

Probably the best known of Mrs. Bradstreet's poems (if one can speak of any as being known at all) is that beginning quaintly,

I had eight birds, hatched in one nest;
Four cocks there were and hens the rest;

and there is matter in the lines that follow this couplet for many a heart response. The verses were written while her oldest son, a young Harvard graduate, was in England:

My mournful chirps I after send
Till he return or I do end.

But Samuel returned and all mothers who have passed through the same experience will feel the rapture that gushed forth in these lines of special thanksgiving for the safety of her eldest born:

All praise to Him who hath now turned
My fears to joys, my sighs to song,
My tears to smiles, my sad to glad;
He's come for whom I waited long.

Going back to the bird poem, see the mother lost in admiration of her pretty oldest girl, who had flown away with a young minister to his nest at Hampton, N. H.

A prettier bird was nowhere seen
Along the beach, among the trees.

But this woman had, too, the faculty, which is so valuable but so dangerous, of laughing at her children. The third, Simon, later minister in New London, was at this time a Harvard student. He seems to have been much like his mother



THE BRADSTREET HOMESTEAD, ANDOVER

in some ways, and there is a ring of sympathetic, fond sarcasm in the following:

One to the academy flew
To chat among that learned crew;
Ambition moves still in his breast,
That he might chant above the rest,
Striving for more than to do well,
That nightingales he might excel.

Towards the end of this poem the strong, yearning purpose comes to the front which, at another time, she had expressed in prose: "As I have brought you into the world, and with great pains, weakness, cares and fears brought you to this, I now travail in birth again of you till Christ be formed in you."

It would be natural to come at once now to Anne Bradstreet's expressions of her spiritual life, but I will delay a moment to note that she was in lower ways also a many-sided woman. The home is not a healthy one where its mother has not other interests. We have traces of Mrs. Bradstreet's house-keeping enthusiasm in her sententious remarks that "the finest bread hath the least bran, the purest honey the least wax," and that "the house which is not often swept makes the cleanly inhabitant soon loathe it"; but she could go from broom and baking to her Du Bartas and her history, not to speak of her Bible,

and she could go on also to the book of nature. The citizen of North Andover would give something to know where it was that

Under the cooling shadow of a stately elm,
Close sat I by a goodly river's side,
Where gliding streams the rocks did overwhelm;
A lovely place, with pleasures dignified.

So she knew the soothing touch that nature knows how to give; but when she wrote, "An aching head requires a soft pillow, and a drooping heart a strong support," I presume the invalid was thinking of her husband rather than of nature. Anne Bradstreet would not have smiled on the modern person who offered the sympathetic toast: "Our Pilgrim Mothers, who, beside all the other hardships, had to stand the Pilgrim Fathers." There is both passion and a proud exultation in the lines:

If ever two were one, then surely we;
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me, ye women, if you can.

Neither she nor Simon Bradstreet were failures, and their marriage was certainly not one. They were assured against failure because both of them knew the Supporter that is stronger than any earthly prop in the midst of earth's sorrows and sins. On Simon Bradstreet's tombstone in Salem it was inscribed that he was "sincerely religious, blameless of life." No one knows what his wife's Andover tombstone said, but her diary is a better witness.

This woman would not have been human if she had not enjoyed the prestige of birth and wealth which made her the first lady in Andover; but she fought against the sinful pride, and she understood her ill health as the Lord's chastening for it. She remarked with a quaintness which is the feminine counterpart of Thomas Fuller's: "A prudent mother will not clothe her little child with a

long and cumbersome garment; she easily foresees what falls and bruises it is likely to produce. So large endowments of honor, wealth, or a healthful body would quite overthrow some weak Christians; therefore God cuts their garments short to keep them in such trim that they might run the ways of his commandment." She meant what she said and wrote again: "The Lord knows I dare not desire that health that sometimes I have had, lest my heart should be drawn from him and set upon the world. O let me ever see thee that art invisible, and I shall not be unwilling to come, though by so rough a messenger."

One more quotation. Of a dark valley in the long consumptive journey, traversed when her husband, "my chiefest comfort on earth," was away from home, she wrote: "But my God, who never failed me was not absent, but helped me, and generously manifested his love to me, which I dare not pass by without remembrance, that it may be a support to me when I shall have occasion to read this hereafter, and to others that shall read it when I possess that I now hope for, so they may be encouraged to trust in him who is the only portion of his servants. O, Lord, let me never for-

get thy goodness, nor question thy faithfulness to me." I do not know of a quotation from her writings which she herself would have preferred as a commemoration of this far-looking anniversary of her death, for she was not a blue-stocking, still less a "Muse," but more like a Puritan saint.

Parables in Pictures

VII. THE PRODIGAL SON

BY ESTELLE M. HURLL

It is often said that the characters in great fiction are quite as real to us as the personages of history. The rule certainly holds good in the reading of the Bible. We accept the persons of the parables as unconditionally as we do the kings of Israel. Perhaps no character in the Bible is more vividly apprehended as a personality than the Prodigal Son. Something of the same romantic interest attaches to his adventurous career as to that of Absalom. But there is a much deeper reason for his world-wide fame. It is because we all recognize the type so readily. His characterization contains that "one touch of nature"—the touch, alas, of our degenerate nature—that makes "the whole world kin." His story is the world drama.

Translated into pictorial art it cannot be completely told except in a series of scenes. These we have in various forms—in the stained glass of cathedral windows, as at Chartres and Bourges; in quaint old plates by early German engravers, as Hans Beham and others; and in panel pictures, as those of Murillo (Madrid) and Tissot (Columbian Exposition, 1893). It is curious to compare these with the text which they illustrate. Not one unnecessary embellishment mars the perfect art of the parable. Graphic art, on the other hand, has supplied between the lines all sorts of imaginary episodes. The succinct statement that the prodigal "wasted his substance in riotous living" is developed into a long tale of debauchery, something in this wise (the subjects are from Chartres): "On the road two courtesans tempt him to enter their dwelling. He is seen feasting with them. The two women crown him with flowers. The prodigal is gambling with sharpers. One of the women drives him out of the house with a stick. He weeps and laments outside the door."

If we confine our attention to the original version we shall find that five

subjects grow out of it legitimately, and these we will consider in order.

1. The prodigal son receives his patrimony.

This is always the first subject where the parable is treated at length, but I do

3. The riotous living in the far country.

Limited to a single picture in independent treatment, this subject has always been represented as a convivial scene, where the prodigal sits at table surrounded by his paramours. It has been most popular with the Dutch and Flemish schools, treated in the *genre* style, and usually with very coarse interpretation. The company consists of vulgar servant maids boldly caressing and even robbing their victim. Pictures by Jan van Hemessen in the Brussels Musée, by Hendrik van Cleef in the Vienna Gallery, by Honthorst in Munich, by Jan Steen and by Holbein, are typical illustrations. Teniers also has painted the subject in the same style in one instance (Munich), but in still another he rises to a far higher level. This is in the famous picture of the Louvre, which is far more refined than any of its class.

The prodigal is here a gay young gentleman dining at a wayside inn with some pretty ladies. Their table is spread out of doors on the bank of a river, and the landscape is one of the attractions of the picture. It is a fine feast, with no signs of riotous hilarity. The handsome youth captivates our fancy at once with his easy grace. He may be full of thoughtless gayety, but it is hard to think evil

of one so blithe and debonair. This, after all, may be the point of the picture. Danger is not confined to the vulgar and ugly, but lurks also under the aesthetic guise of luxury. On the farther bank of the river the kneeling figure is supposed to represent the prodigal in a later stage of his life history. This leads us to the next topic.

4. The prodigal's repentance.

This subject belongs necessarily to every series. It is also a separate subject, chiefly in northern art. Our Lord's own words give the suggestion for the setting. It was while feeding the swine of his employer that the prodigal awoke to a realizing sense of his loneliness and folly. We are not told that he then and there fell on his knees, but this is the traditional art conception, and we accept it as altogether natural and appropriate. The artist's power is

brought to a severe test in portraying the expression of true repentance. Sometimes he gives us mere weak sentimentality as a substitute, sometimes nothing more than a whine.

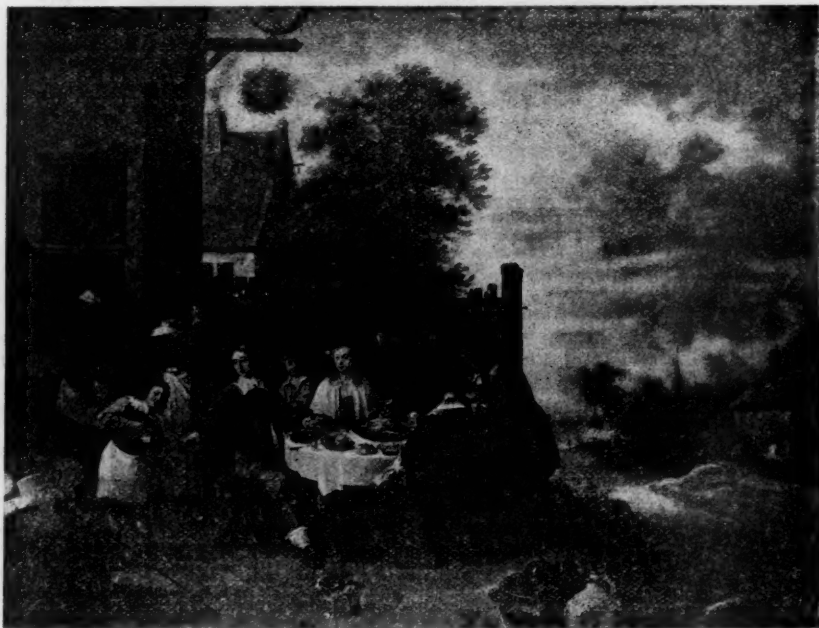
Albert Dürer, in his strong, plain way, goes to the bottom of the matter. His prodigal—the face is Dürer's own—knows



THE PRODIGAL.—By Salvator Rosa

not find it anywhere as a separate picture. 2. The departure of the prodigal.

This subject appears in every series and is sometimes made specially prominent. There is a picture in the Louvre, by Franz Francken II., in which it occupies a place of honor in the center, while other subjects, to the number of eight, are de-



THE PRODIGAL.—By Teniers, in the Louvre

picted in surrounding compartments. As an independent subject it has been treated by Joseph Führich with some fine appreciations. The chief interest is in the family group left behind—the father gazing sorrowfully after the receding figure of his boy, the mother wiping her eyes, the sister holding the dog in check.

the agony of remorse. The swine, big and little, crowd about him to reach their trough, and the simple realism of it all emphasizes the vileness of sin. Salvator Rosa's picture is rather more refined, but not so strong. Instead of a barnyard we have a meadow, the foreground filled with cattle. The prodigal kneels at the right, crossing his hands upon his breast and lifting his eyes to heaven. He is unkempt and unattractive, but his face is an interesting study. He seems just to have caught a new idea, and that idea is, doubtless, the resolution to arise and go to his father. We come then to the climax of the drama.

5. The prodigal's return.

The whole interest of the story centers in this subject, and, as would be expected, it is extremely popular in art, this popularity dating from the early seventeenth century. The other incidents of the parable, when treated independently, have been affected principally in Dutch and Flemish art. This, on the contrary, belongs alike to all schools. Rembrandt in Holland, Annibale Carracci and Guercino in Italy, and Murillo in Spain have all contributed their talents to the theme, besides many more too numerous to mention.

The prodigal's return is sometimes rendered as a large and elaborate composition. Murillo's picture, in the Sutherland Gallery, contains nine figures; Rembrandt's, in the Hermitage at St. Petersburg, four; Domenico Fetti's, in the Dresden Gallery, shows a group of relatives at one side, with other spectators passing by on the street at the left. The approach of a servant with "the best robe" and the killing of the fattened calf occasionally fill the background. The scene is much more impressive stripped of all such details. When reduced to its lowest terms we have simply the two figures, father and son. This generalized form of the subject fits perfectly the simplicity of the parable.

His father "fell on his neck and kissed him." This is the dramatic moment which a true artistic instinct seizes upon. The picture by Batoni in the Vienna Gallery (a reproduction of which appears on our cover this week) is an illustration. As is usually the case, the treatment is more poetical than literal. The prodigal is a mere stripling. He shows no signs of dissipation, suffering or want. His nakedness displays a beautiful athletic young figure. But youth and beauty are not incompatible with humility, and as the main object of the picture is to bring out repentance and forgiveness, the artist succeeds admirably. The fatherly tenderness of the older man is beautifully rendered as he seeks to raise his son and cover his shoulders with his own rich garment.

All who have access to the Boston Museum of Fine Arts should compare with this the beautiful picture by William Morris Hunt which hangs there. The perfect *abandon* of the prodigal's attitude is exceedingly touching, and the fine patriarchal face of the father is full of fervent religious feeling.

The popularity of the subject seems not to decline. We frequently see it mentioned in the catalogues of art exhibitions. For instance, there were two pictures called *The Prodigal's Return* in the Royal Academy of 1893. One of these, by

Arthur Beckingham, has been reproduced in a photogravure print. It is also interesting to note that among seventy-five works of art purchased by the Chantrey Bequest (South Kensington, London) in the last twenty years two illustrate the prodigal's story. It is certainly a subject which ought to increase in popular interest. For centuries the Madonna and Child has been the favorite subject of Christendom as illustrating the eternally beautiful theme of motherhood. The Prodigal's Return is a companion subject and goes just as directly to the heart of life. It is the universal type of the eternal truth of fatherhood.

Closed Gentian

Dear afterbloom of autumn's riper days,
Worn like a precious sapphire on her breast,
Last of her nurslings, last and loved the best;
What joy, along the tangled woodside ways,
To catch a glimpse of that bright robe of thine;
Whose azure hue out-azures summer skies,
More deeply tinted than the deep fringed eyes
Of thy fair sister, with their glance divine.
But, pretty Puritan, why so demure?
What potent seal is laid on lip and lid,
Baffling the vagrant fly, the wooing bee?
O, bud that never blooms, recluse and pure,
What secret in thy folded heart is hid,
Veiling thy gentle life in mystery?

—Emily S. Forman.

Unsuccessful

BY MRS. M. E. SANGSTER

It is a period of fierce struggle and rivalry, a time of stubborn competition, and many must sooner or later be numbered among the unsuccessful, many, too, who today seem well fitted for success. In the ranks of the liberally educated, of those who have the past summer been graduated from our colleges, there will be a certain percentage who will find that admirable vantage ground where there is said to be always room; they will aim for and arrive at the top. Others will do very respectable work, but will never make a special mark, will not be heard of beyond their own towns and will not be eminent even in a narrow and restricted sphere; and still others will wear on from youth to middle age, distinctly and sorrowfully unsuccessful.

A peculiarity of some unsuccessful men is that they do not seem to lack perseverance. They try and try, knocking at every door, pulling every string and wearying their friends with the sight of their vain endeavors. One such used to pass me daily on the street, a man of refined appearance, scholarly aspect and gentle breeding. His life, as I learned later, was one of heroic endurance; in the care of a relative bound for years to a couch of agonizing pain he showed the most tender and tireless devotion, performing menial services with his own hands, and never allowing a hint of the privations which he bore without complaint to cloud her uncertain sunshine. But she died and he soon followed, the neighbors said as a result of poverty and discouragement and debt, a lawyer without a client, an able man, for whom there never seemed an opening or even a foothold in the line of advancement.

Another such struggling man I knew intimately, and can testify that neither weakness of will, nor vice of any sort,

nor indolence, nor anything, except, perhaps, an excessive caution, kept him always at the rear. Others, who started with him, achieved success—some signally, some moderately. But he went from youth to gray hairs, ever poorer, ever less able to cope with life, ever more and more unsuccessful till the curtain dropped.

To be successful one must needs be somewhat aggressive. Not unamiable, but amiability must be buttressed round and bolstered up by a great strength of will and a resolute determination not to yield an inch of ground once honestly gained. The aggressive man conquers his way inch by inch, and he loses no advantage once acquired. There must be, too, the ability to hold fast to a position, and to strike roots deep in one place. The person who likes frequent change, who is over-sensitive and easily rebuffed, who allows circumstances to interfere with him, instead of ruling over circumstances, is predoomed to be unsuccessful.

There is also the question of sensible and judicious choice in the outset, and here parents come into the case. Men are pushed into business when nature meant them for professions, for art, for teaching, for the pulpit. Men have been unwisely urged to choose the pulpit when, beyond piety, they had no vocation for that particular field of service, when they would have been at home behind the counter or behind the plow rather than at the sacred desk. Too late the mistake was discovered and very likely deplored, but the man externally had become of his profession and could not adopt another, but had to go on in a course shadowed by blighted hopes to the very end. In selecting the life career it behooves every one of us to be conscientious, to be careful in taking account of predilection, of talent and of probable opportunity. A boy should be wisely advised, sometimes urged to wait before deciding on what is to influence all his earthly years, sometimes for his own good overruled.

There have been unsuccessful men and women, too, who were in haste to marry and who chose from mere fancy and without weighing in the balance fitness and congeniality of taste and Christian principle and similarity of education. In Middlemarch the clever young surgeon found his basil-plat, a plant that feeds on the brains of murdered men, in the beautiful but vain and shallow Rosamond Viney, who became his wife. Her influence paralyzed all that was best in him, and made him not only less but other than he would have been had he married a womanly helpmeet and not an ambitious and mercenary woman of the world. Marriage makes or mars many a man, and is a potent cause of success or the reverse in this earthly life.

We must not forget, however, that there may be success in this world which is far too dearly bought, and that, looked on from the standpoint of eternity, there may be defeat and persistent lack of success which is rewarded by our Heavenly Father with his, "Well done, good and faithful servant!" In a time when commercial success is very highly prized we are in danger of overestimating mere wealth. To be rich seems to many to reach the climax of all that is desirable in life. Yet to be rich and to be mean, rich

and unscrupulous, rich and churlish of soul, would be to gather to one's self the perishing straws and sticks of time, while the immortal prizes are passed by and disdained.

We may not be successful, according to the world's measure, but, if Christ look on us with approval, we may bear with fortitude reverses and hardships, and carry about with us the joy of those who feed on the hidden manna.

Waymarks For Women

The Housewifery Club of New York is intended to facilitate domestic work. It provides its members with maids having satisfactory references and stimulates the servant by paying her a prize at the end of a certain time if her work has been satisfactory.

A triumph for women in the industrial world is the action of the New England Telephone Company in dispensing with the services of men as night operators at the central Boston station. This change has been made solely for the reason that women perform the required service more efficiently and more promptly.

If a New York woman wishes to provide nourishing and appetizing delicacies for a sick friend she can go to an institution known as the "Home Bureau," a pioneer in the line of supplying food for the sick. Its jellies and broths have saved many lives. Dainty edibles are prepared in accordance with scientific principles and put up in an attractive shape to tempt an invalid's appetite.

The woman's club movement has reached such proportions that the United States Government is attempting to collect statistics of the various organizations. Carroll D. Wright, commissioner of labor, is securing data in regard to work and aims, proportion of married and single women, social status of club members, etc. He wishes to ascertain especially what women's clubs are doing along the line of civics, social economics and philanthropy.

A decidedly unique organization, more like the "sewing circles" of our grandmothers than the modern woman's club, is the Deerfield Society of Blue and White Needlework. A group of women skillful with their needles, who live in this historic town of Western Massachusetts, have revived the craft of colonial dames and are reproducing the quaint designs and forgotten stitches found in old samplers, household linens, tapestries and other heirlooms with which the town abounds.

The Anna Ticknor Library Association has opened two cozy and attractive rooms in Trinity Court, Boston. This new enterprise is a memorial of the late Anna Elliot Ticknor, founder and head of the Society to Encourage Studies at Home, which for a quarter of a century has quietly carried on an important educational work. The Library Association will continue along the lines of the old society, but will provide, besides reading lists and outlines of courses of study, a well-selected circulating library, photographs and scientific material.

All women are liable to suffer if they do not have some knowledge of law and business methods. To give a general business training suitable for women in every position is the aim of the law class connected with the New York Woman's Legal Education Society. Those who have the benefit of the lectures, beginning Oct. 25, will understand the rudiments of contracts, insurance, mortgages, negotiable paper and wills; and are sure to be better equipped in every way for contact with the world. The Boston Woman's Educational and Industrial Union has established similar, though less ambitious, courses for women.

Secrets of a Soap Bubble

Jacob F. Bucher, in the September *St. Nicholas*, gives some interesting scientific facts about these exquisite playthings that all children love and many grown people are not above enjoying. The whole article is worth reading, but we can quote but a part herewith:

No one yet has been able to make a soap bubble that will not burst, but by care we can make one that lasts for some time. Its length of life will depend largely upon the mixture used in blowing it and the care we take in protecting it from drafts. Perhaps some of you do not know how to make a good soap bubble mixture, so I will give you directions for preparing one. Put into a pint bottle two ounces of best white Castile soap cut into thin shavings, and fill the bottle with cold water which has been first boiled and then left to cool. Shake well together, and allow the bottle to stand until the upper part of the solution is clear. Decant now of this clear solution two parts and add one part of glycerin, and you will have a soap bubble mixture very much like one suggested by Prof. J. P. Cook of Harvard College.

Some of you may wonder why bubbles cannot be blown from water alone. It is because the particles do not possess sufficient attraction for one another to form a film. Mysteriously, the soap increases this attraction, even if the quantity be as small as one-hundredth part of the solution. We add the glycerin to make the film more gorgeous by bringing about a greater play of colors. The solution now being at hand, we use the ordinary clay tobacco pipe in blowing.

If the air in the room is moderately cool the bubble will float like a tiny balloon. The mouth and lungs at all times having a temperature of nearly 100 degrees, the air blown into the toy bubbles is warmer and consequently lighter than the air which surrounds them; therefore they float, and it is their lightness and grace that, with their beauty, give them such a charm. As soon as the air within the bubble cools it slowly sinks till it reaches the floor, and the jar of its contact usually ruptures the film.

The extreme thinness of the bubble is indeed wonderful. It is not, however, of equal thickness at all points, and it is for this reason that it has the various colors. For instance, wherever the film is orange-red it measures about three one-millionths of an inch; where it is blue eighty one-millionths of an inch; and at a point where lemon-yellow is prominent about twenty one-millionths of an inch. Perhaps you wonder why the colors change from one part of the soap bubble to another. This is because the film of the soap bubble evaporates and grows thinner, but unequally so at different portions. A greenish blue with a pale rose-red spot near it indicates an extreme thinness, and at such a point the film is ready to give way at the least jar.

You will be glad to know the source of the beautiful colors. We may say that they come, from the light. Light gives color to all objects, but not exactly as it does to the soap bubble. White light from the sun can be broken into the seven colors which we have seen in the rainbow. In that instance the raindrops separate it into its parts. A glass prism will do the same, as you may prove by looking through a glass pendant from a hanging lamp. When the light reaches the surface of the soap bubble a part is reflected from it, and we see images on its surface as if it were a curved mirror. Another portion of the light, however, enters the film and is separated so that a part of the seven colors are thrown into the bubble, and we can see them at various portions of the opposite surface. Another part of the light, after being broken by the film, is reflected by its inner surface back to our eyes, so that we see colors at the point where the light enters. After you have observed these things to which I have referred, you may learn very many more by consulting a work on physics and studying light and the laws that govern it.

Closet and Altar

As the fading coals are rekindled by a breath, so prayer refresheth the hopes of the heart.

There is such a reality as sin in our world; under whatsoever temptation, I cannot argue it out of my experience. It is the thought of my wisest hours, not of my most foolish. I am more alive to it, not when I forget what I have done and what I am, but when I remember and ponder what I have done and am. Especially is this true when the story of Jesus is fresh in my mind, and the image of the perfect God very clear before the eyes of the soul, and the light within burning bright.—*Rufus Ellis.*

Times without number have I prayed,
"This only once forgive,"
Relapsing when Thy hand was stayed
And suffered me to live.

Yet now the kingdom of thy peace,
Lord, to my heart restore;
Forgive my vain repentances
And bid me sin no more.

—*Charles Wesley.*

None of us ever desired anything more ardently than God desires to bring men to the knowledge of himself. God is ever ready, but we are very unready; God is nigh to us, but we are far from him; God is within, but we are without; God is at home, but we are strangers. God helps us all to follow him that he may bring us unto himself.—*John Tauler.*

Lord, have mercy when we pray
Strength to seek a better way:
When our wakening thoughts begin
First to loathe their cherished sin:
When our weary spirits fail,
And our aching brows are pale:
When our tears bedew thy word,
Then, O then, have mercy, Lord.

—*Dean Milman.*

God cares for everything that he has created, but on the whole earth nothing is so interesting to heaven as the fidelity of the soul, the fidelity of a weak heart and feeble will endeavoring to overcome temptation.—*Ephraim Peabody.*

O most merciful Father, who lovest all thy children, we confess our manifold sins and shortcomings, and beseech thee to show us thy mercy and favor. We are not worthy to be called thy children. We have gone astray from thy commandments, wandering like lost sheep, walking in paths of our own choosing. But thou art our Redeemer. We thank thee that when we slumber and when we wake, when we think of thee and when our minds are on the cares of earth or on the joys of friendship, thou hast us equally in thy care, brooding over us with a mother's love. Yea, we thank thee that when through the darkness that lies about us, or the grosser darkness of perverted will within, we wander from thy ways, thy compassion forsakes us not. In pity thou reachest out thine arm and bringest back the wanderer to his Father's house. O Lord, lift us up and lead us in the way of life. Make us to know thy great salvation. Quicken us by thine Holy Spirit and breathe into our hearts newness of life, that, as in times past we have lived unto the world, so in time to come we may live to God. Amen.

The Conversation Corner

TO my surprise and regret I find that the letter from one of our members, spending the summer in Europe, which the Despotie Foreman left out of the Corner of Aug. 19, has never been restored. Is it possible that the little grudge that D. F. seems to have cherished because this boy and I visited him at his summer cabin on the South Shore (in his absence) and partook bountifully of the hospitality of the cabin (without his leave) could influence him to cheat the Corner out of an excellent foreign letter? I think he is off on his vacation now, so here is the letter, with (my) apologies to Kingsley for the delay:

EDINBURGH, SCOTLAND.

My Dear Mr. Martin: . . . I sailed from Boston June 26 and had a delightful trip till July 4, when, early in the morning, we were left helpless by the bending of the shaft. We were taken in tow in the evening and proceeded at the rate of 100 knots a day to Queenstown. We went by train to Dublin, by boat to Holyhead, and on to Chester, where I spent a day visiting Hawarden and Eaton Hall. Since then I have been traveling northward through the beautiful lake country of England and Scotland, visiting Furness Abbey, the homes of Wordsworth, Southey, Burns and Scott and many interesting ruins and castles. At Keswick I called upon Canon Rawnsley, and was shown by him interesting souvenirs of Southey. We also took in the beautiful view of the valley from his garden, standing on the spot where Phillips Brooks stood when on his last visit to England.

This afternoon we visited Roslin Chapel, which contains the famous "Apprentice Pillar" and which is the most beautiful ruin that I have seen. I have kept a sharp lookout for the "old Captain," but have not yet seen him; I think if you should make a trip to Clark's Island you might find him rigging up the old "20" for the races which occur the last of the month!

KINGSLEY B.

It was a curious coincidence that just as I had read the proof in the Corner of Sept. 2 of the letter from the American lady in the northeast of Asiatic Russia about the way she spent her Fourth of July, this letter came from the southwest of Asiatic Turkey, telling how American children there kept the same holiday:

MARSOVAN, TURKEY.

Dear Mr. Martin: On the Fourth of July we had a nice time. We children had a lot of songs and a good swing, and a nice dinner in our garden. While we were having such good times the college students brought in a little fox which they had caught in the fields. O, it was so pretty! We put it in the stable and, after a while, it learned to eat out of our hands. After it had been in the stable a few days it dug a hole in the wall and got out, and hid among the logs and boards by the cabinet shop. We have some soldiers here to guard us. When they heard that the fox had got away, they took some pieces of meat and tried a long time to catch it. When hungry it cries for its food and puts back its ears. When we hold out the food for it to take, it comes up quietly and snatches it, and runs away and digs a little hole and drops the food in and covers it up very quickly and comes back for some more. The soldiers are very nice and kind. They are much pleased with my dolls and think they are pretty.

MARY T.

Now for another coincidence! The very next letter, waiting its turn on my table, is from California, half way to Asia, describing a celebration of Independence Day, in which the same animals participated!

AUBURN, CAL.

Mr. Martin; Dear Sir: Did you ever see a family of foxes at a neighborhood picnic? Perhaps D. F. will tell you that this is a hoax!

Near our home, among the foothills of the Sierras, is an enormous pile of rocks. On the third of July our near neighbors came here for a picnic. We had a rustic pavilion made by placing poles from the rocks to the trees and covering them with pine boughs. While the children were enjoying the swing, the hammock and the fire-crackers, an old fox and three young ones came from their holes under the rocks to see what all this noise was about! The children ran after them, but could not catch them, and a young man brought a gun and shot one; another was shot after the picnic, and the rest were killed by a heavy discharge of dynamite. They were beauties and it seemed a pity to kill them, but they had made such havoc with the neighbors' chickens that all were glad to have them destroyed.

M. S. P.

Now that all the foxes are disposed of we will return to Turkey and get a note from a lady missionary on the shore of the Black Sea. It concerns the sacred gift mentioned in the Corner of Feb. 25—all that "little Ruth," as she suddenly



died, had to give to her "dear Lord Jesus." Half of her dollar was given to the "Corner Cot" of Gabriel Pomiuk, and the other half sent to help the Armenian children.

TREBIZOND, TURKEY.

Dear Mr. Martin: It has taken us a few days to decide how to use so precious a gift—not that there is any lack of ways, but we disliked to sink a sum like that in corn for the million. We have decided on the following: relief work has brought us into touch with some large towns where we have no stated missionary work. Two of these are Gumush-khani and Sheiran. We propose to send to each of these places the monthly "Child's Paper" in Armenian. It seems to us that such a paper coming monthly to the school children of two towns where no such thing is known will be a good disposition of little Ruth's money.

MRS. C.

Here is another letter from a well-known missionary in Japan, now in this country, with the same touching story of love to Christ, shown by gifts to Christ's suffering brethren:

Dear Mr. Martin: Do you and the Cornerers remember the Orphan Asylum at Okayama? A recent letter from there inclosed one dollar for the Armenian Orphans from "Some Okayama Orphans and their friends." Twenty cents of this money comes as the dying gift of Mrs. Onoda, herself an orphan, but for years the efficient sewing teacher in the Asylum and the loving wife of Mr. Ishii's most trusted helper and friend. This twenty cents of her own earnings was all the worldly wealth Mrs. Onoda had to leave when God

called her from the home and work she loved.

Elizabeth [one of our members] adds the story of another contribution to this dollar. A dear old lady, widowed, childless and poor, who attends the East Chapel where Mr. P. has a Bible class in the Sunday school, heard him tell the story of the Armenian orphans and the beginnings of this collection in the Okayama Asylum. At the end of the service she brought him two cents (the living for a day) for those in greater need than she. Was not this truly a widow's mite?

MRS. P.

Yes, and the all-seeing Master who beholds all the gifts cast into his treasury will notice and accept these little gifts of his own children given for his sake, and bless them. No, we have not forgotten those Okayama orphans—O Sumi San and O Hana San, whom we cared for two or three years. But we must find out if they do not need our gifts still.

I hope there is room now to introduce the boy in the picture as a little fellow from northern Minnesota, who seems ready either for business or pleasure. Instead of the bit of water behind him he saw the ocean for the first time this summer.

Mr. Martin

Corner Scrap-Book

Little Jane, the Beggar Girl. I have various replies to the query in Aug. 12.

SOUTHBIDGE, MASS.

Dear Mr. Martin: The piece inquired for by an "Admiring Subscriber" in the *Corner Scrap-Book* is in a collection of vocal and instrumental music, "Beautiful Melodies." It is by Madam Anna Bishop. It is a song my grandfather taught my mother when a little girl. Thus one person at the "advanced age" of sixteen is "reviving these long forgotten delights"! I send the words.

LUCY R.

Over the mountains and over the moor,
Hungry and barefoot I wander forlorn,
My father is dead and my mother is poor,
And she grieves for the days that will never return.

(SOLO)

Pity, kind gentlemen, friends of humanity,
Cold-blows the wind, and the night's coming on.
Give me some food for my mother in charity,
Give me some food and then I'll be gone.

Call me not indolent beggar and bold enough,
Fain would I learn both to knit and to sew;
I've two little brothers at home, when they're old enough,
They will work hard for the gifts you bestow.

O, think while you revel so careless and free,
Secure from the wind, and well clothed and fed,
Should fortune so change it, how hard it would be
To beg at a door for a morsel of bread.

A New Haven lady says the song is "in an old singing-book called the *Juvenile Choir*, published in 1848." A lady in Malden copies the notes, which are at the disposal of any one who would like to revive the music as well as the poetry of this "long-forgotten delight."

"Saw Ye My Hero?" A second verse of the "battle piece" referred to in same issue is as follows:

I saw not your hero, I saw not your hero,
I saw not your hero George,
But I'm told he is in the van,
Where the battle's just began,
And he stays to take charge of his men.

A gentleman in Iowa writes about this piece:

Probably there were more forms than one of the verses, as in the John Brown song later. I have understood that "Saw ye my hero" was a revolutionary marching song, having birth in the enthusiasm after Trenton and Princeton. A hymn of great beauty—and, I think, much older—began, "Saw ye my Saviour?" The war song probably copied its form.

L. A. M.

THE SUNDAY SCHOOL

LESSON FOR SEPT. 26

REVIEW

BY SOPHIA C. STEDMAN

During the period of about ten years, covered by the lessons of the quarter, Paul made his second and third missionary journeys—in the one carrying the gospel into Europe, and in the other, with Ephesus as a center, founding the group of churches in Asia Minor and visiting and confirming the faith of converts made in previous tours.

As the cause of Christ extended more and more widely it encountered new obstacles, and new problems arose to disturb the peace and prosperity of the church. Our lessons have shown us how, under the guidance of the inspired apostle Paul, Christianity adapted itself to these new conditions and proved itself a religion for all mankind.

Let us notice the obstacles encountered, the encouragements vouchsafed and the results secured.

1. *Obstacles.* In addition to the hostility of the Jews, which did not abate, as the gospel came in conflict with idolatry, encountered the intellectual pride of the Greeks and crossed the selfishness of men, it aroused also the opposition of the Gentiles. The first record of persecution, originating from this source, was at Philippi, where the owners of the slave girl from whom Paul cast out a spirit of divination, moved by greed of gain, advanced against the missionaries charges of disloyalty, and brought their work there to a premature end. The same mercenary spirit found expression some years later at Ephesus, where the excitement was fanned by fanaticism. But in neither of these instances was the power of the truth so nearly neutralized as at Athens, where it was "to the Greeks foolishness," and where, almost without exception, Paul's message was met either by ridicule, or by polite but supercilious indifference.

A still greater hindrance to the spread of Christianity proved to be the sinful propensities of believers and their imperfect apprehension of truth. Thus the Thessalonian Christians were so confidently expecting the speedy return of their Lord that they became idle and improvident, a disgrace to the name they bore. And the church at Corinth, in the midst of that luxurious city, were especially prone to laxity in morals and to a spirit of rivalry which coveted showy gifts while tolerating disorderly practices.

Besides these obstacles, both from without and from within the church, as the third missionary journey drew to a close, Paul was met by prophecies of bonds and imprisonment awaiting him at Jerusalem, which would have turned back a man of weaker faith and less earnest and consecrated purpose.

2. *Encouragements.* Probably, on the human side, Paul's Roman citizenship and the equity of Roman law were his greatest safeguards. We know that both at Corinth and at Ephesus the arm of the law held back his persecutors. But, while appreciating the protection from this quarter, a greater source of strength must have been his consciousness of divine guidance. The gospel was not carried into Europe in accordance with any human plan; but the Spirit, while closing up the way Paul had marked out for himself, called him by a night vision into a new and more remote field. And after the disheartening failure at Athens, when harassed by the report from the Thessalonian church and almost discouraged by the opposition of the Jews in Corinth, another vision brought comfort and assurance, and for a year and a half he labored courageously and successfully in that center of influence.

Then, again, we cannot easily overestimate the strength that came to a man of Paul's large, warm heart from the companionship of faithful helpers like Silas, Timothy, Luke and others who labored with him. And the joy he felt in the success of his work must have more than compensated for all toil and hardship.

Lydia, whose faith showed itself in generous hospitality; the Philippian jailer, whose first Christian service was a ministry of relief to the suffering missionaries; the persecuted Thessalonians; the noble Bereans; the handful of believers at Athens; the feeble little churches at many a point; the stronger ones at Philippi, Corinth, Ephesus—these all were his "joy and crown."

But grateful as were human companionships and encouraging as were gathered fruits, he was not dependent upon these or even upon special manifestations of divine guidance. Behind them all was God, in whom his faith rested and to whose care he could commend the churches with unwavering confidence that the word of his grace was "able to build them up and to give them an inheritance among all them which are sanctified." In this assurance he himself could face untried perils.

3. *Results.* This period was probably the most fruitful in Paul's missionary career. Not only was the knowledge of Christ carried throughout Asia Minor and Greece, but at strategic points churches were founded through whose influence the gospel has extended around the world.

But these churches were composed of immature and faulty Christians, who were exposed to bitter persecutions and fierce temptations. In order to strengthen them to endure trials and to reform abuses, Paul supplemented his public ministry by letters giving fuller instruction where views were defective, elaborating the plan of salvation where there seemed lack of knowledge and sternly, but in love, rebuking error where sin had brought retrogression and reproach. To the Thessalonian church, so absorbed in their hopes for the future that they neglected the duties of the present life, his message was, "Study to be quiet and to do your own business." To the Corinthians, torn by party spirit and forgetful of the claims of their weaker brethren, he discoursed of love and incited to its exercise. Nor was he content to write only to the churches of his own founding. His heart went out to the church universal and to the Christians at Rome he sent the most elaborate of his doctrinal as it was also one of his most practical epistles, the twelfth chapter alone covering the whole round of life's duties.

Our lessons have comprised only brief extracts from these epistles, but our study has shown how inseparable are the ethical from the doctrinal teachings. The apostle saw clearly that faith in Christ prompted to faithfulness in secular duties no less than to the exercise of spiritual gifts and his own life emphasized what his letters enjoined.

Nor can we have failed to notice how the law of love, as exemplified by Christ, is laid upon his followers both as the guiding principle of life and as the solution of all difficulties in the church. It was in order to strengthen this bond of love between churches widely separated by race and former religious observances, as well as by distance, that Paul on his third missionary journey gathered from the Gentile Christians contributions for the "poor saints" in Jerusalem, the first of many such offerings which have expressed and developed that love which "never faileth."

The churches Paul founded have perished and the territory they occupied is again missionary ground. But his letters are as truly for the edification of the church and the individual Christian today as they were in the first century, for they establish certain principles of action and state clearly the fundamental doctrines of Christianity as they developed under the formative influence of the day and the man.

The Church Prayer Meeting

Topic, Sept. 19-25. Church Endeavor for the Months to Come. Mal. 3: 10, 16-18; 1 Cor. 16: 1-14; 2 Chron. 19: 9-11; Gal. 6: 1-10.

What practical opportunities open? By what methods shall we improve them? How shall we enlarge our work for Christ?

[See prayer meeting editorial.]

No matter how low the price, baking powders of varying strength are expensive.

They raise pretty well once or twice, and then, losing their strength, fail, and so waste good butter, flour, eggs, sugar, time and temper.

Cleveland's baking powder never varies.

71a

Science says that the coming man (also the "coming woman") will depend for food supply more on the chemist and the laboratory than on the products of the field and farm. However that may be, it is sure that intelligent people everywhere now depend upon

Liebig COMPANY'S Extract of Beef

as a palatable, concentrated food product, indispensable as a stock for soups, sauces and made dishes, and as beef tea, nourishing and refreshing.

There's only one Liebig COMPANY's that has the signature of the great chemist Liebig on the jar:

For Liebig

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR
MOTHERS MILK. FOR 40
YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.
N.Y. CONDENSED MILK CO. NEW YORK.

TRAINING OF ATTENDANTS FOR THE SICK.

The Mass. Emergency and Hygiene Association begins courses in training attendants for convalescent and chronic cases, etc., Oct. 4 and Nov. 1. Fee, \$15 for nine weeks' course. Particulars of

Dr. ANNA G. RICHARDSON, Instructor,
92 Charles St., Boston, 3 to 5 P. M.

Progress of the Kingdom

RELIGIOUS LIFE AND ACTIVITY IN HONOLULU

BY REV. DOUGLAS P. BIRNIE

The population of Honolulu is made up of varied elements. Five languages are commonly spoken. Every Sunday our church—the Central Union—through its members, teaches the gospel to five distinct peoples—Hawaiian, Anglo-Saxon, Chinese, Japanese, Portuguese. On the roll of the church are English, Americans, Germans, Danes, Norwegians, Swedes, Finns. The city of Honolulu has about 30,000 inhabitants; of these only about 4,500 speak the English language. This includes all Europeans except Portuguese. For the religious needs of these 4,500 English-speaking people there is today an Anglican church—this has two congregations with different clergymen; the Central Union, an undenominational organization; the Christian church; the Methodist Episcopal church; the Seven Day Adventists; the Salvation Army; and the Mormons. Surely, enough to suit the tastes of all. The problems are of intense interest and are much the same as those which face Christian workers in the States. Here we have them all in miniature. Though some years ago the A. B. C. F. M. gave up its work in the islands, it still holds certain parcels of real estate and pays the salary of some of the teachers in the North Pacific Institute, the local theological seminary. Its successor is the Hawaiian Board, a local organization, which expends annually about \$25,000, raised here for mission work in the Hawaiian Islands and some of the South Pacific stations. The main support of this board, in fact, almost the entire burden, is met by the church of which I am minister, and its board of managers are largely from our members. They aid the native Hawaiian churches, but have no authority over them or the property which they hold.

In the work for the new races we hope to avoid some of the complications and mistakes of the last fifty years. Take as an illustration the work for the Portuguese—a large and rapidly increasing element of the population. They are rooted in the soil. They have large families and enjoy perfect health. The work began with a Sunday school started by several of our members. This prospered. Finally a Portuguese pastor and teacher was secured. The work grew till at last within a few months has been dedicated a large and beautiful Portuguese Protestant church building, with Sunday school rooms and the latest modern conveniences. All is paid for except a small mortgage. The title to this property rests with the Hawaiian Board, and the financial leadership is with them. Our church supplies a superintendent of the Sunday school and a number of capable teachers. In this way the enterprise is stimulated in self-development, but still is not thrown entirely upon its own resources. It has the benefit of wise counsel and leadership in spiritual and financial matters.

The same course is pursued with reference to the Japanese work in the city. One of the most interesting experiments is that conducted for the Chinese by Mr. Frank Damon, son of Father Damon of the old Bethel Church. The beginning was small—a room in his father's barn as a meeting place for the first class. Then a few boys were taken as boarders. More of the barn was transformed to dormitory and kitchen. Today for a school of about sixty boarders the old barn still does duty, supplementing the new building erected during the last year. The appearance of this structure indicates Mr. Damon's method. It is not patterned after the New England schoolhouse. It is Chinese in decoration and design, with due deference to modern conveniences. All the work of the school in dormitory and kitchen is done by the boys.

Another of our enterprises is the Palama Hall or chapel. Situated in a neglected, crowded section of the town, it has a large

field. Less than a year ago the land was bought, the building erected and equipped by one of our church members and his wife. A graduate of the Oakland Seminary was secured and the work begun. The building is in constant use. Certain features are a daily kindergarten, a large sewing class which includes many boys, singing schools, a boys' club, with games, a small library, etc., and once a month an entertainment consisting of music, recitations, talks, etc. To the last admission is secured only by tickets given through the Sunday school. This work is carried on in the English language and thus far has been very successful.

As for the church itself, we have reason to be thankful. We have had the pleasure of seeing many quietly ignore old differences. I have made Royalist as welcome as Republican, though the majority of the congregation sympathize with the present government. We have a vigorous home Sunday school with an average attendance of over 500. The congregation includes in its numbers President Dole and nearly all his cabinet, and two of the three Supreme Court justices. Some fifty of the teachers in our college and seminaries and a large percentage of our public school teachers worship with us. At a recent prayer meeting where we discussed Christian work in colleges of the United States of America we had present graduates of Yale, Dartmouth, Wesleyan, Williams, Amherst, Harvard, Princeton, Wellesley, Smith, Cornell and several of the Western colleges and normal schools. A University Club has recently been established in the city. There is much truth in a recent suggestion that if Hawaii is annexed to the United States she should become a part of the State of Massachusetts. We have a vigorous society of the Sons of the American Revolution and enthusiastically celebrate the American holidays. The spiritual life is full of interest and the present day one of great import to the islands. A large part of the responsibility rests upon the membership of Central Union Church.

What of the religious future of the islands? The answer is not easy to find. The longer I study the question the greater the difficulties appear. 'One thing is clear.' The civilization will be of the Asiatic type or will follow that of the United States. The Hawaiian is not a controlling element in the problem. He will follow; he cannot lead.

AN ADVANCE MOVEMENT

For some years the Established Church of Scotland has had to face annual deficits and debts. It has repeatedly sent to its missionaries the message to reduce expenses till many became discouraged. Last year Professor Charteris of Edinburgh laid before the General Assembly a carefully prepared scheme to increase interest at home. He urged that if definite information could be so placed before the churches as to secure the attention of each member, a larger income would be assured. After discussion the General Assembly agreed to give the scheme a trial for nine months. If, at the end of that time, receipts were not greater, the order to reduce the missions was to be sent. Many doubted. Collections were already numerous and times were hard. But the advocates of the plan replied that increase of knowledge of the work would increase liberality and so benefit all other causes.

A strong committee, mainly of influential laymen, was appointed, some members of which offered to visit every presbytery. Each presbytery which joined in the movement appointed a committee to visit each church. Lectures were given. Lantern slides illustrated the mission fields. Collectors systematically visited the homes. During the summer garden parties were held, at which missionaries, with neighboring ministers, were present and made addresses. Several hundred parishes were visited. After nine months it was found that the contributions

had increased more than \$40,000 over the previous year; and this is only the beginning. Enlarged interest assures still more rapid increase. The general feeling is one of hope and courage. There is no more talk of giving up outlying missions. It is expected that the work may be considerably extended the coming year.

It may be that here is a valuable suggestion for the committee of the American Board.

THE FAMINE IN INDIA AND THE MISSIONARIES

The *Cosmopolitan Magazine* sent Julian Hawthorne as its special commissioner to India to report concerning the extent of the famine and the condition of the people. In a very interesting article in the September number he pays a noble tribute to the missionaries, and gives the following picture of one of their families where he was a guest. It is in marked contrast with statements of some other travelers, of which F. Hopkinson Smith is a type, who describe missionaries and work without seeing either:

The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages of from one to two dollars a month; a horse and buggy; a chapel; and, within the walls of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission. The family sat down thrice a day to a wholesome but Spartan meal. The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child's, and innocent as a child, yet wise and steadfast in all that touched her work, labored as untiringly and selflessly as her husband, and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with his creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean and orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent and unselfish affection. These children would have died of the famine had not the mission found and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions, but they would be happy while they did live, and have an opportunity of discovering that there is a divine Spirit outside of cobblestones and brass monkeys. But, though the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries of India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, "They are like the people of the Bible." Some wore European dress; others did not. Their aspect was gentle, sincere and modest.

O, for a life of leisure and broad hours
To think and dream, to put away small things—
This world's perpetual leaguer of dull naughts;
To wander like the bee among the flowers
Till old age find us weary, feet and wings
Grown heavy with the gold of many thoughts.

—A. Lampman.

LITERATURE

A GROWING DANGER

We have observed in several recent novels written with a distinct Christian purpose a blemish which goes far towards rendering them difficult to be unreservedly commended. An illustration is found in each of the two latest stories by Mr. Hall Caine, *The Manxman* and *The Christian*. The lofty religious intent of the author in each work is as plain as it is commendable. Whatever may be justly said of the plot or its development in either instance, there can be no doubt that each story is intended not only to interest the reader profoundly but also to stimulate his spiritual nature. False ideas of religion are condemned and genuine consecration of heart and life is commended.

Therefore it is the more surprising and painful to find in the former book one scene so suggestive of gross impurity that no claim of its supposed importance as a feature of a plot on the whole ennobling can justify it. It is a grave and damaging, and to our minds an entirely needless, blemish. In *The Christian* also there is a similar breach of good sense and good taste, although it is somewhat less offensive. In another story by a comparatively unknown author, and a woman at that, we have just met with almost as obnoxious a scene, and this one had to be fairly thrust into the plot, having no natural connection with it. We could name more examples without much difficulty.

How to account for such an indiscretion is puzzling. In no case has the author been one of the decadent school, who seek to go as near as possible to the line permitted by law in such matters without actually overstepping it. In Mr. Caine's case we suppose his desire to be dramatic has tempted him too far. In some other instances it has seemed to us that a warning against impurity was intended but that the writer lacked ability to convey it fittingly.

At any rate such scenes should not be introduced into books. It calls for a master to make use of them without bungling, and even a master often fails. There is too much morbidity and grossness in other departments of current literature without their finding their way into volumes written to do good.

BOOK REVIEWS

THE MODERN READER'S BIBLE

The publication by the Macmillan Company of the volume on *Daniel and the Minor Prophets* [50 cents] completes, we believe, the library of the books of the Old Testament in the Modern Reader's Bible, by Prof. Richard Green Moulton of Chicago University. The issue of this series is an epoch in the history of the English Bible, and will give the multitudes who love the Bible a new and truer conception of Hebrew literature. It brings into view the beauty of literary form, which the ordinary reader would never discover in the common version, and helps to fasten passages in the memory, as well as to give them a distinct literary character and place in history. These volumes are not a commentary, but the headings of sections are often more illuminating than pages of exegesis. They disavow any attempts at higher criticism, but the arrangements of topics and titles will assist many readers to employ intelligently methods of higher criticism. The work will bring to the notice of many a student of the Bible a world of meaning in passages which before had no interest for him. And it will add value and power to the spiritual equipment of those who read the Bible with a devotional, which is, after all, the highest, purpose.

We venture to hope, also, that these volumes will do something toward correcting that greatest mistake in the public education of this generation in our country—the practical exclusion of the study of Hebrew literature. Some day it will be discovered that the ban laid on the public schools of the land

against the study of the highest and purest teachings in the world not only involved immense loss in morality, but also in mental culture. On this point we cannot better state our own conviction than to quote from Professor Moulton:

I write from the standpoint of literature, not of theology, and I cannot refrain from insisting once more upon the injury done to our liberal education by its ignoring of Biblical literature. The Hebrews, no less than the Greeks, were our literary ancestors; to train ourselves in the productions of the one and not of the other means a distorted culture. Criticism can never be scientific that makes its inductions from a single field, and the literature it neglects is rich in forms of the first importance, both for their artistic interest and as vehicles of profound thought and powerful feeling. Nor can I understand those writers who seem to assume that in elaboration and finish of literary detail the Hebrew Scriptures are inferior to the productions of the Greeks. Comparisons of merit can never be more than personal judgments, but, speaking for myself as a student of world literature, I do not know to what I should turn for specimens of literary perfection rather than to the rhapsodies of Habakkuk and Joel. And if to another class of readers this last remark appears objectionable, because of the sacredness of Scripture as a divine revelation, I can only answer that it must be a strange theology which can see incompatibility between divine inspiration and perfection of literary setting.

TO PROMOTE UNIVERSAL RELIGION

The University Association is an outgrowth of the congresses held in connection with the World's Columbian Exposition of 1893. Its headquarters are in Chicago and it has outlined five yearly courses of study in history, literature, elvies and political economy, astronomy and geology. The outlines of the first two courses have already appeared in *Progress*, a monthly magazine issued by the association. The first number of the third volume of the magazine, for September, begins a special course on Universal Religion, to be continued through twelve months. This number has articles on the Origin of the Course by Hon. C. C. Bonney; on Principles of Comparative Theology, by Prof. Max Muller; on the History of Culture, by Dr. Otis T. Mason; also articles by experts on Religions of the American Races, of Africa, of Oceania and Australia.

The course for the year, as projected, devotes the first six months to other religions than the Jewish and Christian. The religions of Japan, China India and Turkey are to be described by native writers, and edited, so far as need be, by American scholars. Ancient religions of Assyria, Egypt, Greece, Rome, etc., will be treated by eminent scientists in European and American universities. The last six months are to be devoted to the Jewish and Christian religions and to the comparison of Christianity with other religions. Two of these months will be occupied by studies of the various denominations. Under the head of Christian churches are classed Christian Scientists and Mormons. The series will conclude with an extended article by the editor, Dr. Edmund H. Buckley, on the Science and Philosophy of Religion.

The scope of this work, as thus outlined, and as illustrated by the volume before us, is thoroughly comprehensive. The centers of learning in both continents are laid under contribution to furnish instruction and many eminent names appear in the prospectus. The mention of a few of them will indicate the care and impartiality with which they have been selected. Here are Professors Flinders Petrie, University College of London; De La Saussaye, of the University of Amsterdam; S. F. Salmond, of the Free Church College, Aberdeen; C. C. Everett, of Harvard; S. I. Curtiss, of Chicago Seminary; Williston Walker, of Hartford; and T. J. Shahan, of the Catholic University in Washington.

The magazine is fully illustrated. Outlines

of questions are presented for weekly reviews. Judicious selections from a wide range of reading illustrate and corroborate many of the articles. If the promise of the first number is carried out *Progress* for the coming year will be a very valuable, compact library on universal religion. The subscription price is \$3.75 per annum.

TWO BOOKS FOR SPECIFIC CLASSES

The Librarian of the Sunday School [Eaton & Mains. 35 cents] is a manual, prepared by Elizabeth L. Foote, to which is added a chapter on the Sunday School Library, by Martha T. Wheeler. The mechanical and executive relations of the library are discussed fully, yet tersely, so that the book may serve well as a hand-book to aid librarians in their practical work. We should think it as applicable, also, in large part, to town libraries as to those of Sunday schools. The special chapter on the Sunday School Library takes the subject up with reference to its more moral and spiritual aspects and gives many useful suggestions.

Rev. Thomas Chalmers is the author of *An Evangelical Catechism* [18 cents], which is used by the First Congregational Church of Port Huron, Mich. Impelled by the evident necessity of a more thorough Christian training of the young in many communities, the author has prepared this catechism, and every child in his parish passes through his hands, receiving instruction from him in connection with the use of the book. It is short, practical and evangelical, and cannot fail to do real good. We are not prepared to call it the ideal catechism, but we have no hesitation in commending it to those who are looking for some work of the sort.

RELIGIOUS

Rev. Ernst Gerben, a Lutheran pastor and author, has written a volume on baptism called *Baptizein* [Lutheran Book Concern. \$1.00]. It is a study of the teaching of the Scriptures and of church history. It is in the form of a dialogue. The author opposes immersionism earnestly and the weight of logic certainly is on his side. But his argument, although lucid and forcible, is not as well adapted as it might have been to convince those who have been brought up to believe the opposite view of the subject. His antagonist makes a less vigorous defense here and there than the author's own interests call for and than many a Baptist would have offered. With the substantial teaching of the work, however, it seems to us that any candid and unprejudiced mind must agree and many readers undoubtedly will derive enlightenment and conviction from its pages. But a few amendments and somewhat less of scornfulness of tone towards opponents would render it considerably more effective.

MISCELLANEOUS

In *Problems of Nature* [Brentano's. \$1.50] are gathered a number of the published writings of Dr. Gustav Jaeger, edited and translated by Dr. H. G. Schlichter. Dr. Jaeger is a man of some eminence, especially in England, in connection with discoveries and improvements in the department of hygiene, and is also a specialist in organic science. He was one of the earliest converts to Darwinism and has aided largely by his publications during the last thirty years in extending the knowledge of the discoveries of Darwin, and in adding something to their value by his own independent work. Among these papers are one on The Origin and Development of the Present Organisms, one on The Origin of Species, one on the Animal Soul and one on The Influence of the Force of Gravitation on the Development of the Animal Kingdom, in the first or zoological part of the book. In the second, the anthropological portion, are papers on The Source of the Vital Forces, The Doctrine of Infection, The Physiological Influence of Variety of Work, The Origin of the Human Language, and others. And in part third, which is miscellaneous, the paper of principal interest is that on Darwinism and Religion.

The class of readers to which such essays as those contained in this work appeal is, of course, limited in extent, but it will read what Dr. Jaeger has to say, as it has in the past, with interest, because of its willingness to have both sides of any given question discussed and because of his ability and candor.

The relation of playgrounds to character already has been recognized by intelligent educators as close, but the influence of the playground and its life upon character is being appreciated at present better than ever. Whether the Duke of Wellington ever said it or not there is plenty of truth in the remark attributed to him—that Waterloo was really won on the playing field at Eton. And the playgrounds in connection with the public schools in our large cities have a value, and afford an opportunity in respect to moral culture, much greater than people ever appreciated. *Educational Value of Our Children's Playgrounds*, by S. V. Tzanoff, is a work written with a purpose of setting forth for the common comprehension the true significance of the playground. The work might have been accomplished as effectively in a much shorter book, but the author has written intelligently and effectively and has made his readers understand that the outside of a schoolroom, no less than the inside, has to do with the training of the young, and the responsibility of educators for the provision and management of suitable playgrounds needs to be recognized more fully than at present.

MORE SEPTEMBER MAGAZINES

The Cosmopolitan puts Pres. E. B. Andrews as its frontpiece, announcing him to be the head of the new university which is to be carried on without cost to all who ask its services. Next, it describes itself, in an illustrated article, as having the largest clientele of intelligent readers in the world. Its circulation is 300,000. It gives an account of its history, its plant and its plans, including the Cosmopolitan University. A new story by Julian Gordon begins this month, the scene of which is laid in Boston. The other most notable articles are *The Real India*, by Julian Hawthorne, who was sent by the magazine to describe the famine, an account of the Klondyke region, and a criticism of modern college education by Dr. Andrews. The article by Mr. Hawthorne, strikingly and terribly realistic, contains one of the noblest tributes to the missionaries we have seen anywhere.

McClure's has a straightforward account of the cleaning of the streets of New York, by George E. Waring, Jr., which illustrates one of the secrets of his success—his power of inspiring men to do their best. It gives one an idea of the magnitude of the work to learn that on an average 924 miles of streets are swept every day, a distance greater than from New York to Chicago. Other notable features besides the stories are a series of fine portraits of Henry Clay, an excellent article giving information on the Klondyke region, and an account by the keeper of the manuscripts of the British Museum, Mr. F. G. Kenyon, of the discoveries of manuscripts, in the last twenty years, which help to decide the question, When were the gospels written?

NOTES

—Austin Dobson's daughter has joined a missionary settlement in Bombay.

—Publishers' fall announcement lists show a restricted output for the year.

—The *House Beautiful* hereafter will be published by H. S. Stone & Co. of Chicago, publishers of *The Chap Book*.

—Ibsen is an assiduous and scrutinizing reader of the daily press. He finds therein a record of the foibles, vanities and evil passions of humanity, which is grist for his somber, pessimistic mill.

—The United States Government is issuing a history of the War of the Rebellion

which has already cost \$2,300,000. When finished it will consist of 112 volumes, and the total estimated cost is \$3,000,000.

—The Treasury Department rules that "productions of American artists are still to be admitted free of duty, when accompanied by a properly authenticated certificate in conformity with regulations prescribed by the Secretary of the Treasury."

—The confusing ideas about geography of persons otherwise well informed are astonishing. When each newspaper brings interesting news from Alaska, India, Mexico, Turkey and South Africa, given in haphazard order, it is not strange that their localities become hopelessly mixed in the minds of readers. A good atlas is comparatively rare in family libraries. It ought to be considered as necessary as the dictionary and oftener used.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
SHAKESPEARE'S HAMLET. Edited by Richard Grant White, with additional notes by Helen G. Cone. pp. 193. 40 cents.

Lamson, Wolfe & Co. Boston.
BALLADS OF LOST HAVEN. By Bliss Carman. pp. 117. \$1.00.

Pilgrim Press. Boston.
THE CHAUTAUQUA YEAR-BOOK. Selected and edited by Grace L. Duncan. pp. 386. \$1.00.

Bureau of Statistics of Labor. Boston.
STATISTICS OF MANUFACTURES FOR THE YEAR 1896. By Horace G. Wadlin.

Fleming H. Revell Co. New York.
A THOUGHTLESS SEVEN. pp. 96. 50 cents.

PEACE, PERFECT PEACE. By F. B. Meyer. pp. 82. 25 cents.

CHRIST REFLECTED IN CREATION. By D. C. McMillan. pp. 77. 25 cents.

YET SPEAKING. By A. J. Gordon, D. D. pp. 155. 50 cents.

WAYS TO WIN. By Dyson Hague. pp. 123. 50 cents.

LECTURES ON PROPHECY. By Rev. B. H. Charles, D. D. pp. 320. \$1.25.

FRIDTJOF NANSEN. By J. A. Bain. pp. 160. 75 cents.

SAVED AND KEPT. By F. B. Meyer. pp. 154. 50 cents.

A HOLY LIFE. By Rev. G. H. C. Macgregor. pp. 142. 50 cents.

RELICS OF PRIMEVAL LIFE. By Sir W. J. Dawson, LL. D. F. R. S. pp. 336. \$1.50.

CHINA AND FORMOSA. By Rev. James Johnston. pp. 400. \$1.75.

G. P. Putnam's Sons. New York.
JOHN MARMADUKE. By Samuel H. Church. pp. 328. \$1.25.

ULYSSES S. GRANT. By W. C. Church. pp. 473. \$1.50.

RELIGIONS OF PRIMITIVE PEOPLES. By D. G. Brinton, M. D., LL. D., Sc. D. pp. 264. \$1.50.

Charles Scribner's Sons. New York.
THE EXPRESS MESSENGER. By Cy Warman. pp. 238. \$1.25.

AN OLD-FIELD SCHOOL-GIRL. By Marion Harland. pp. 208. \$1.25.

THOMAS AND MATTHEW ARNOLD. By Sir Joshua Fitch, LL. D. pp. 277. \$1.00.

American Book Co. New York.
STORY OF JAPAN. By R. Van Bergen. pp. 294. \$1.00.

NATURAL ELEMENTAL GEOGRAPHY. By J. W. Redway. pp. 144. 60 cents.

THIRD YEAR IN FRENCH. By L. C. Syms. pp. 314. \$1.20.

T. Y. Crowell & Co. New York.
ISAIAH. A STUDY OF CHAPTERS I.-XII. By H. G. Mitchell. pp. 263. \$2.00.

D. Appleton & Co. New York.
MANUAL OF PHYSICAL DRILL. By First Lieut. E. L. Butts, U. S. A. pp. 175. \$1.25.

Maynard, Merrill & Co. New York.
THE YOUNG AMERICAN. By H. F. Judson, LL. D. pp. 244. 60 cents.

Wolcott & West. Syracuse.
CRUCIFIXION. By J. H. Osborne. pp. 85.

Curts & Jennings. Cincinnati.
THE FIFTH GOSPEL. By Charles Roads, D. D. pp. 112. 50 cents.

LIGHT FROM EGYPT. By Rev. J. N. Fradenburgh, D. D. pp. 400. \$1.25.

THE POET'S POET. By W. A. Quayle. pp. 352. \$1.25.

MANUAL OF ECCLESIASTICAL ARCHITECTURE. By Prof. W. W. Martin. pp. 420. \$2.00.

HISTORY OF THE CHRISTIAN CHURCH. Vol. II. By G. H. Dryer, D. D. pp. 635. \$1.50.

PAPER COVERS

U. S. Com. on Boundary between Venezuela and British Guiana. Washington.
REPORT. VOL. I., HISTORICAL.

Johns Hopkins Press. Baltimore.
SOUTH AMERICAN TRADE OF BALTIMORE. By Frank R. Rutter, Ph. D. 50 cents.

MAGAZINES

September. SUNBEAM.—DONAHOE'S.—AMERICAN KITCHEN.—JOURNAL OF HYGIENE.—FORUM.—BOOK NEWS.—NORTH AMERICAN REVIEW.—RECORD OF CHRISTIAN WORK.—THE YOUNG MAN.—MUSIC.—AMERICAN MONTHLY REVIEW OF REVIEWS.—NEW ENGLAND.—EDUCATIONAL REVIEW.—BOOK BUYER.—CENTURY.—NORTH FIELD ECHOES.—KINDERGARTEN NEWS.—INTERNATIONAL.

Current Thought

AT HOME

Having in mind, probably, Dr. Greer's recent action declining election to a position which would bring him in line for the bishopric, the *Church* says: "It is getting to be commonly understood and patiently acquiesced in that no rector of an important city parish can be expected to accept a bishopric. And these declinations are praised in some of our church papers as showing only a proper realization of the growing importance of the city parish as compared with the diocese. It is against such an excuse as this that, for the sake of the church, we desire to enter our protest. . . . And this excuse of claiming priority for the parish over the diocese in declining a bishopric is only another symptom of the tendency to grow towards congregationalism. The parish is not more important than the diocese, though it may have more communicants and pay a higher salary. If it is then we are a Congregational church, not an Episcopal. . . . Our church needs the largest men of all shades of opinion in its House of Bishops, if for no other reason just now than to show us what a great and divine office it is and to make it so great and divine that no city rector hereafter will think he is losing in station or influence or power for good when he accepts an episcopal election."

ABROAD

The *Saturday Review* holds that "more than one reputation for political wisdom, and even for common sense and common political prudence, will be lost before the question of Indian frontier troubles has been relaid upon the shelf. Since 1842 there has been no such tumbling down of a house of cards as we are now witnessing. . . . The causes of the outbreak of 1842 were in effect identical with those of the rising which we are now witnessing—viz., the profound hatred and distrust engendered by our invasion of an unfending neighbor's territory, an insufficient military force to overawe our victim and a very difficult theater of operations"; and *The Spectator* asserts that "what we are paying for, and deserve to pay for, is our unwillingness to grasp the Turkish nettle boldly. If it had been known in India that we alone had dared to coerce the sultan, and that he had trembled at our words, we should have had no outbreak on the frontier. Instead, the fanatical Mohammedans would have asked, 'Where is the use of defying a race who can make their will felt even at Roum, and before whom even the khalif has to humble himself in fear?'"

Shakspeare: Puritan and Recusant, is the title of a new book by Rev. T. Carter, an English divine. The first review of this book which we have seen, that of the *London Chronicle*, admits that Mr. Carter proves that "John Shakespeare was a Protestant; that he was placed on Lucy's list of recusants not as a Papist, but as a Puritan, equally obnoxious to the Elizabethan Prelatists; and that most of his troubles were obstinately self-inflicted, and cheerfully endured for conscience' sake. Before the persecution of the Puritans became acute, he was active and popular in Stratford, and took a prominent part in all measures against the Romanists, especially in defacing the chapel, mutilating the images and selling the vestments, but after the suppression of the prophesying, and under the severe regimen of Archbishop Whitgift, when the local authorities were forced to carry out the policy of the church, and Puritans were liable to fines and imprisonment, Shakespeare took a course which was natural and common amongst recusants of all kinds, conveying his lands and goods to intimate friends in order to avoid confiscation"; but it scoffs at the contention that William Shakespeare had hearty sympathy with Puritanism, or that his works can be quoted from fairly to prove that he had.

This originality which men so strive after is not newness; it is genuineness.—*Ruskin*.

Open Air Services During the Past Summer

Successful Experimentation in Several Places

BOSTON

Every Wednesday evening this summer there has been a short open air service at the entrance to the Park Street Church. A cabinet organ leads the singing of a chorus choir, and a ten or fifteen minute address is given by a layman, a new speaker appearing each week. Major Whittle led off.

Gratifying results have been obtained. Tremont Street is always thronged with aimless drifters and pleasure seekers in the early evening, and the novelty of an open air service is sure to attract a crowd. The affair is decorous and dignified. The people listen with respect. Then they follow the worshippers indoors, and that is just the end aimed at. The open air meeting is meant to bring the unchurched masses within reach of thorough-going evangelistic methods. From fifteen to twenty people are captured in this way every time the experiment is made. They are mainly artisans of the upper grade, and the common barrier in the way of their accepting Christ is a shallow skepticism.

At Bromfield Street Methodist Church a somewhat similar undertaking has been entered upon. A group of people gather under the Norman archway and sing gospel hymns. Strangers who come up to listen get a hearty handshake and an invitation to the service inside. This work—a mere song service without preaching—has greatly increased the size of the evening congregations.

BEACH SERVICES NEAR BOSTON

Open air services, under the direction of Rev. J. P. Bixby, president of Revere Lay College, were started at Crescent Beach eleven years ago. Since then this work has grown, and during the past summer out-of-door meetings have been held at two points on Crescent Beach, as well as at Beachmont and at Winthrop Beach.

The first gospel carriage used at any of these services was the first one ever built. Made in Cambridge seventeen years ago for Henry N. Pierson, the evangelist, it was brought by him to Crescent Beach. Although it carried an organ and fourteen singers, it was too cumbersome, and the present carriage, selected for its lightness, was purchased by Mr. Bixby five or six years ago. This will carry a small organ and six or eight workers, and can be rapidly drawn over an average road by two horses, while without its passengers it can readily make its way to any desired point on a sandy beach. A broad step at the rear makes an excellent platform for short gospel addresses.

The open air services at Crescent Beach had for several years to make their way against thirty-two liquor saloons. But during those days, and especially since 1892, when the saloon was driven from Revere by the ballot, Mr. Bixby and his helpers were gradually winning the good will of the people. With such speakers as the late Dr. A. J. Gordon, with good gospel soloists and popular singing led by cornet or organ, the people were greatly attracted. Many also were helped to Christian decision through the cards which were distributed quietly to those who desired them, which the people were invited to sign that each one might thereby pledge himself to be a "follower of Jesus Christ forever."

Since the establishment of the Metropolitan Park, however, the gospel carriage workers have been prohibited from the State domain, but, through the courtesies of a swing owner and the leader at the band stand, they have been enabled to hold services at two desirable points close to the park line. At the band stand the popular airs played by the orchestra have been interspersed with gospel solos and songs and by addresses from the carriage. A vacant lot at Beachmont has also been placed

at the disposal of Mr. Bixby by the owner of a neighboring refreshment booth. Besides Mr. Bixby and students from Lay College, Rev. Dr. Mason, secretary of the American Baptist Home Missionary Society, and Mr. A. B. Green, Sunday school superintendent of the Associate Church, Revere, may be specially mentioned as speakers, while the gospel solos of Mr. N. Eaton Burkett have been most effective.

Open air services were begun last year at Winthrop Beach, where they were conducted on Sunday afternoons during the month of August by four Winthrop ministers in turn and by one layman, Mr. F. A. Allen, at whose suggestion the services were undertaken. Hymn slips were distributed among the people and the music was ably led by Mr. A. H. Cassidy, cornetist. This year a committee of ministers and laymen, representing the Methodist, Baptist and Congregational churches, arranged for services to be held every Sunday afternoon during July and August. Each of the ministers on the committee has spoken at the services, while other speakers of note were Rev. W. E. Witter, M. D., a former medical missionary from Assam, Deacon C. W. Perkins, Rev. E. H. Sweet, who spoke of The Greatest Ship Ever Built, and Messrs. Cole and Getchel of Boston, who told of the power of God to deliver them from the bondage of opium and rum. Deacon E. B. Hooper of Revere, one of the committee, also secured the help of Mr. Bixby and his workers, who drove over from Crescent Beach for five of these services.

The services at Winthrop Beach were attended by hundreds of people. Mothers brought their babies in carriages, children and young people gathered in groups on the sand, while the piazza of Young's Hotel was crowded. Bicyclists stopped on the crest to listen, teams tarried and for several successive Sundays one fashionable equipage came from Cottage Park especially to attend the beach services. There was a strong demand for their continuance after Sept. 1, but this was found impracticable. One Monday, as Mr. Bixby was on a railroad train, the conductor asked if he had not seen him the day before, and then expressed his appreciation of the open air service which he had attended at Winthrop Beach.

But the services at Crescent Beach and Beachmont have also been conducted to some extent during the week, as well as on every pleasant Sunday, since last Easter, three of them being held on the average each Lord's Day. Over 100 services have already been held and they will probably continue until November. Thus has the message of him who taught by the Sea of Galilee been told in song and story to thousands who have gathered at our own sea beaches.

ARTHUR TRUSLOW.

LITTLETON

Last year we held a few open air services as an experiment. The effort met with so much success that we resolved to start in earlier this season. We have three churches—Baptist, Unitarian and Congregational. Half a mile from the center is a pleasant common surrounded by tall pine trees. Close by stands the Baptist church. The Baptist brethren permitted the use of their settees, chairs and small organ. A joint committee brought these out and put them in place on the common. Each church in turn was responsible for leadership and conduct of the meeting, Christian Endeavor and Guild members co-operating with the pastors.

Meetings began with praise service about 6 P. M., each church using its own song-books in turn. We had no formal addresses. Brief remarks by the leader upon a subject pre-

viously announced were followed by contributions of Scripture, prayer and remarks by all who were disposed. An informal talk from a visiting clergyman sometimes added interest.

The first time the Unitarians led it was too damp to sit out of doors, and the Baptist brethren courteously opened their vestry. It was crowded. Many were present then and subsequently who have seldom, if ever, appeared at an evening meeting. The open air sessions have numbered from 250 to 300 in the congregations. Seats were crowded, while surrounding fences, piazzas and carriages were filled with reverent listeners, many of whom never cross the threshold of a church.

The meetings began in early July—June this year being too inclement—and continued till the days were too short. The effort was certainly worth while, and we recommend other small churches to go and do likewise.

AMELIA A. FROST.

PORTLAND

The St. Lawrence Congregational Church established in 1882 summer outdoor meetings. For sixteen summers these services have been continued without break from the first Sabbath in June until the last Sabbath in September. They have always been held at five o'clock on Sunday afternoon, and always on the same ground, a vacant corner lot well shaded and commanding a fine view of the Casco Bay and its picturesque islands. This meeting place is in every way advantageous for the work. Not only is it an attractive spot, but it is situated in the midst of a thickly populated community, within our own parish limits, on Munjoy Hill, and including many houses and people of the poorer class. On this ground is a plank platform six feet square, and on one side a large, strong box containing some 300 or more camp stools to seat the ladies, the aged and the infirm. A committee has these stools in charge, distributing them and re-collecting them after service. A committee on music is also on the ground taking charge of the singing, which is congregational. With a strong leader the people always sing well. To me falls the duty of providing the preaching. My aim is to secure the best speakers possible, insisting always that the soul-saving gospel be presented. This is uniformly done. The evangelical pastors of the city respond kindly and gladly to the call. Always, when not absent from home, I am on the ground and have charge of the service. The services are simple, informal and brief, seldom ever continuing longer than forty-five minutes. The audiences vary with the weather and the advertised speaker. They range generally from 300 to 600. Several times more than a thousand persons have been in attendance. We judge that full one-half the congregations are either non-church-going people or very irregular church attendants. A large proportion of these are regularly present at these open air services. The audience is not made up of a curious, indifferent and shifting throng, but has become staid, respectable and attentive to the Word. A large number of young people are always present.

One most observable effect of these meetings is their elevating influence upon the community. Our city pastors are united in their estimation and commendation of their character and usefulness. No attempt has ever been made "to draw the net" or to determine results. This would be as much out of place and as detrimental to these services as in a regular church service. We prefer to allow the people to go home with the truth's impression on their minds, and leave results to the Holy Spirit's ministry. I cannot say that these meetings have brought many families into our church or congregation. We never advertise these services in connection with

In and Around Boston

our church, nor advertise the church in these services. Our purpose has been to carry the gospel to those who will not come to the churches to hear it preached, and to give it to them free of cost. Once each summer we have a temperance service. The venerable Gen. Neal Dow has often spoken from our platform. This year, as last year, the W. C. T. U. occupied the platform at the temperance meeting.

My long experience in this form of church work convinces me that open air preaching is a practicable method of reaching many of the non-church-going class. A great number who now pass by our church doors may be attracted by the ringing voice of the outdoor preacher. In place of one I would there were a dozen such open air services in our city in summertime. By some means we must make the self-excluded, unchurched people feel that we who build and support the churches care enough for their souls to go out after them with our Lord's gracious invitation. We are confident that our success in these services has fully justified our efforts in the past and warrants their future continuance, and even larger endeavors and sacrifices in their support. A. H. WRIGHT.

CEDAR RAPIDS, IO.

At a meeting of the Ministerial Union of our city, held early in the summer, it was decided that the various evangelical churches be invited and requested to unite in a series of open air evening services to be held during July and August. The churches, with one exception, entered heartily into the scheme. Various committees were appointed—one on general arrangements, time, place, another on printing, another on music. Arrangements were made to hold five meetings in different parts of the city, at the same hour, 6.30 P. M., and to use practically the same order of service.

Our church, Bethany Congregational, being somewhat isolated and the only one in the North End of town, was practically put in charge of the service in that quarter. Our first work was to secure the use of a fine, well-shaded lawn, one block distant from the church, and seat it with rough plank, camp-meeting style. Our organist took charge of the music, and a chorus choir assisted with the singing. I say assisted because the audience did most of it. We used good, old-fashioned hymns—Rock of Ages, Nearer, My God, to Thee, etc. We believe they leave a better impression and do more good in such a service than any other class of church music. We usually secured the services of two pastors for each service—one to preside and the other to preach; spirited singing and short, thirty-minute sermons was our rule.

Our meetings were a complete success. Large, interested, enthusiastic audiences were present at every service. Men and women who will not attend services in the church, and who had not attended a gospel service in years, were present, and seed was sown that will bring forth much fruit in due season. Our church members have not lost interest, as they are likely to do, during the hot months, and we are all ready to enter upon a hard winter's campaign against sin.

I heartily recommend the plan to every pastor who would wage the battle the whole year round. I will gladly send detailed plan and sample program to any who desire them.

J. B. GONZALES.

There is a point at which Calvinism and Universalism are one. They have a common principle, or rather there is a principle in Calvinism which, if it is contemplated exclusively, leads of necessity to Universalism, and that "is the exceeding great love where-with he hath loved us." If we start from that and take nothing but that, if we do not take God's sovereignty along with it, we are inevitably Universalists. But we must combine it with sovereignty and freedom.—John Duncan.

Sunday in the Churches

Dr. W. E. Barton gave at Shawmut Church, in the morning, the first of a series of the newly discovered Logia, treating the one referring to the mote and the beam. Rev. S. C. Bushnell was in the Old South pulpit. Dr. Donald was at Trinity, after a refreshing summer in France. Rev. G. C. Lorimer, D. D., who has also just returned from abroad, gave at Tremont Temple some of his impressions of English ecclesiastical matters.

The Union Church congregation is now rejoicing in the improvements wrought during the summer in the interior of the edifice. These have altered to a large extent, and greatly for the better, the appearance of the large auditorium. A new organ has been put in and the floor of the choir gallery raised. New carpets and redecorated walls and ceilings are also greatly appreciated improvements. Mr. and Mrs. Loomis have established themselves for the winter at the Hotel Oxford.

Dr. Renen Thomas was in his pulpit again after his usual summer absence in England, in the course of which he preached three Sundays at the City Temple as well as elsewhere in London. He was greeted by large congregations at Brookline last Sunday and on next Friday evening will give an account of his summer observations.

Mr. Mills's New Enterprise

Rev. B. Fay Mills spoke last Sunday morning at the Church of the Disciples (Unitarian). He was introduced by Rev. Charles G. Ames, who conducted the devotional services. Mr. Mills's subject was The Gospel of Going On. He took as a kind of motto text Rev. 21: 5—"Behold I make all things new." There was a legitimate place in the world, he said, for reactionists, conservatives and progressives. The latter preach the gospel for the future, and this was his gospel. This is a world of constant change. The new things are the best things. Science is constantly surprising us with discoveries. The changes in the moral and spiritual realm are no less wonderful than those in the physical realm. Moral standards do not remain the same. What was right a few years ago is not right now. What is right now will be wrong tomorrow. He would not criticize, neither would he worship, the heroes of the Bible. Noah was a great prophet, but he was a drunkard. Abraham had great faith, but he was cruel and cowardly. Paul was a great leader, but he was an apostle of injustice and intolerance, an apologist for slavery and a despiser of women. We also shall be moral monstrosities to our descendants. They will look at us as we look at the troglodytes from which we sprang. We are not merely to be co-workers with God in the future; we also are to be creators.

We leave the cross behind us, but let us guard the sacred fire. We cast off dogma, but we keep enthusiasm. Let the old statements go. Let us love them as we love the memory of our mothers. The incarnation—let it be not special, but general. All men are begotten of God. Redemption—let it be merged in the thought of continuous creation. The atonement—I mentioned it to a friend the other day, and though he was a so-called Christian he almost swore at me. But let us make it a universal law. God does, indeed, give his life for men. So must we. We are to be a part of God. Heaven and hell—there are better conceptions than these to inspire and warn. The Holy Spirit—that will never be outgrown. God will continue always to breathe on men.

Give yourself to the belief of the gospel of going on. Believe in God's love in Jesus if you want to, but believe in God's love in every one. Almost the only sin is the failure to believe in the gospel of going on. And it is not to be atoned for by the blood of bulls or of goats or of men. Heaven will be a hideous hell some day when we have conceptions of the future of which we cannot now conceive.

At the close of the sermon Mr. Horace Sears stepped forward and read an address to Mr. Mills, stating that a committee of gentlemen, whose names he mentioned, had been formed as a result of Mr. Mills's visit to Boston in the early summer, in which he had announced his change of views. This committee had secured pledges amounting to several thousand dollars to provide expenses for services to be held in Music Hall under the leadership of Mr. Mills. The committee believed he had a gospel for needy Boston and that he could meet the wants of the age. They invited him formally to speak on Sundays in Music Hall during the coming year, beginning probably about the middle of October.

Mr. Mills replied that after careful thought and investigation he had decided to accept the invitation. The effort that he expected to make would be of a sort that had never before been attempted in the world. It will be without any tradition to govern it. It would have been impossible at any previous time to attempt it. It remains to be seen whether or not it will succeed at present. It may take more than one generation. To understand a doctrine people need to get it into their blood. But old theories and dogmas have lost their popular grip. People are going about as sheep having no shepherd. Mr. Mills said he believed he had a gospel that can satisfy every craving of human need and every aspiration of the soul. It is the gospel of social reconstruction and the infinite progress of the human race.

Dr. Ames appealed to the audience to help the enterprise. He said that no one man could make it a success alone. It required prayer to God or at any rate righteous desire that it might succeed. If we cannot have power with God we can have power with men, and we must advertise this movement if it is to prosper.

The services closed with a benediction by Mr. Mills. In the afternoon he preached on the Common at the Unitarian services.

A New Settlement

St. Stephen's Church, of which Rev. Charles H. Brent is rector, is about to open on Decatur Street a church settlement where the three resident workers, Fathers Brent, Torbert and Dennen, will reside. Father Brent has been abroad this summer studying the methods employed at Oxford House, in Bethnal Green, London. The building to be occupied has been built for the church by the Episcopal City Mission, and the settlement will be well worth watching, since its founders have a distinct religious as well as ethical purpose.

The Sunday School Superintendents Again Convene

The Boston Union rallied in good numbers at Berkeley Temple last Monday evening for the first meeting of the season, and listened to an interesting discussion of teaching in the Sunday school. Mr. Alexander Towns and Rev. A. P. Davis spoke on ways which have been tried and approved.

Last week it was the sufferings of the Chinese women, slaves on our Pacific coast, that demanded our attention and sympathy. This week it is the natives of Alaska who, if an article in the September *Overland Monthly* is reliable, demand public recognition and rectification of evils wrought by men full of cupidity. The writer, Dr. Cothran, says:

The lifeblood of the Eskimo with their independence and manhood has been swallowed up by three great corporations whose heads are in San Francisco. About fifty men have grown enormously rich to the utter degradation and impoverishment of a virtuous and self-reliant race. . . . Should President McKinley appoint a competent commission to investigate things in northern Alaska their report would be the blackest and most sorrowful record written in modern times.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING. Pilgrim Hall, Sept. 20, 10 A. M., sharp. Topic, Vacation Experiences. Speakers: Rev. Messrs. C. L. Noyes, C. A. Dickinson, Arthur Little.

THE LADIES' Foreign Missionary Prayer Meetings in Pilgrim Hall will be resumed, commencing with Friday, Sept. 17, at 11 o'clock A. M.

ESSEX NORTH HOME MISSIONARY ALLIANCE, South Byfield, Sept. 16, 2 P. M.

NORFOLK CONFERENCE, South Braintree, Sept. 28.

MIDDLESEX UNION ASSOCIATION, Ayer, Sept. 21, 1 P. M.

NEW HAMPSHIRE FEMALE CENT INSTITUTION and **HOME MISSIONARY UNION,** annual meeting in connection with that of the State Association at Portsmouth, N. H., Wednesday, Sept. 22, at 3 P. M. Auxiliaries are urged to send delegates, and all women of the Congregational churches are cordially invited.

HAMPSHIRE EAST ASSOCIATION, Amherst, Sept. 21, 10 A. M.

AMERICAN BOARD MEETING.—All persons who will attend the annual meeting of the American Board at New Haven, Ct., Oct. 12, and expect to go by way of Chicago, are requested to send individual names and addresses to *The Congregationalist* at once. If a sufficient number of names are sent it is hoped to obtain special cars and special rates. The last depends on the number that go.

AMERICAN MISSIONARY ASSOCIATION.—Fifty-first annual meeting, Minneapolis, Minn., Oct. 19-21. Beginning at three o'clock on Tuesday afternoon. Annual sermon by J. W. Cooper, D. D., of Connecticut Tuesday evening. Interesting addresses and reports will be presented in regard to the various fields of work, the Negroes of the South, the American Highlanders, the Indians of the West, the Chinese of the Pacific coast and the Alaskans. Membership of the Association is derived from contributing evangelists, churches, and consists of life members, pastors and two delegates appointed by any church, State or local conference or association.

The principal meetings will be held in Plymouth Church. A cordial invitation is given by the Minneapolis churches and entertainment will be provided for all bona fide attendants, and a large representation is anticipated. The Western Railway Passenger Association, and probably other railway associations, will grant reduced rates at one and one-third fares provided there is a certificate of attendance of 100 who have paid full fare going to Minneapolis. It is necessary that each one paying full fare shall secure certificate from the selling ticket agent to that effect. All applications for entertainment should be sent early to the chairman of the entertainment committee: Mr. Lowell E. Jepson, 106 Washington Avenue, South, Minneapolis, Minn.

FALL STATE MEETINGS

Additions or changes should be sent in at once.

Maine,	Belfast,	Tuesday, Sept. 21.
New Hampshire,	Portsmouth,	Tuesday, Sept. 21-23.
North Carolina,	Wilmington,	Wednesday, Sept. 23.
Wisconsin,	Ripon,	Thursday, Sept. 23.
Oregon,	Hood River,	Tuesday, Sept. 28.
Minnesota,	Montevideo,	Tuesday, Sept. 28-30.
Idaho,	Challis,	Wednesday, Sept. 29.
Utah,	Salt Lake,	Oct.
California,	Santa Cruz,	Tuesday, Oct. 5.
Colorado,	Trinidad,	Tuesday, Oct. 5.
Wyoming,	Cheyenne,	Friday, Oct. 8.
California, South,	Redlands,	Tuesday, Oct. 12.
Nebraska,	York,	Monday, Oct. 18.
Alabama,	Marion,	Wednesday, Nov. 10.
Connecticut Conf.,	Bridgeport,	Tuesday, Nov. 16.
Washington,	Walla Walla,	Tuesday, Nov. 30.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life members, \$10.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or

pulpit supplies in Massachusetts and in other States. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to R. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS

We hope the invitation of a New York city pastor will win many young people to what we are sure will prove a delightful church home. For people as alive to their opportunities as these we venture to predict an enviable field of usefulness.

An Iowa pastor who has shown interest in railroad men surely cannot charge them with lack of appreciation. Another minister in the Hawkeye State has successfully led his people to self-support through inspiring them with his own spirit of sturdy independence.

The Massachusetts pastor who prepares for his people discriminating studies of New England towns and helps them to additional information through the libraries is doing a service which may well prove suggestive to other ministers.

Most churches give receptions to their pastors. But once in a while, as this week in Wisconsin, the minister takes the initiative. In this case, however, the church does its part by entertaining students—always an excellent thing to do.

A congregation seated in 200 buggies must present a picturesque appearance. Though the Psalmist says, "An horse is a vain thing for safety," nothing detrimental to buggies as a means of getting to heaven can be found in Scripture.

The New York church which printed the topics and leaders for vacation prayer meetings showed its high estimate of their value, and we doubt not that the stay-at-homes evinced a corresponding interest and appreciation.

The narrator of *An Experiment in Christian Unity* not only claims for the enterprise valuable results, but describes so clearly how they were reached that almost any town may know just how to go to work to reproduce them.

Three churches organized recently by a missionary among the Germans in North Dakota indicate a rare opportunity for a permanent worker in this field. What church will aid the C. H. M. S. to funds for his salary?

The liberality of some Christian brethren toward their pastors is not confined to the Christmas season, but finds expression in vacation time as well, notably in Indiana this week.

A Maine church shows commendable interest in a family reunion. The closer the connection between home and church life the better for both.

A baby show is certainly a novel feature at an ecclesiastical entertainment. But then, the nursery of the church is a department to be encouraged.

A Connecticut church counts among its blessings the four consecrated business men whose generosity gives their building fund a fair start.

We are indebted to a Massachusetts pastor for suggesting a first-rate method of increasing interest in the prayer meeting.

What would Paul say to a pastor's wife with three churches in her personal care, as is the case in an Oklahoma field?

California contributes a charming suggestion for raising missionary funds.

Of Special Note

The edifying record of a California pastor.

An ecclesiastical "forty-niner."

A deacon's quarter-centennial.

AN EXPERIMENT IN CHRISTIAN UNITY

The five Protestant churches of Wolfboro, N. H., have combined in a series of five evening services, addressed in turn by each of the pastors. The meetings grew out of the suggestion of a layman, and the churches voted for the movement without a dissenting voice. The use of the beautiful Brewster Memorial Hall was secured for a nominal sum, and the meetings were advertised through the local paper and from the various pulpits. The pastor of the Congregational church preached the opening sermon on *What Lack I Yet?* He was followed by the Second Advent pastor on *Repentance*. Next came the Unitarian minister on *Forgiveness*. The fourth was a temperance meeting, addressed by the pastor of the Christian church, and the series concluded with a strong and searching sermon on *Forsaking All for Christ* by the Free Baptist pastor. No attempt was made to give formal unity to the addresses, each preacher being free to select his own theme, governed simply by the law of Christian courtesy, and it is pleasant to be able to say that this law was never once violated.

There was no appeal at these meetings for any outward commitment to the Christian life, either by rising for prayers or coming forward or even signing cards, and so the spiritual results cannot be tabulated. But the feeling is general that no series of meetings ever held in town has done so much good. They have illustrated to the world that beneath the seeming diversity among the followers of Christ is a real and hearty unity. They have done more to strengthen the churches in public esteem than anything that has happened for years. The editor of the local paper in the report of the first meeting said: "This endeavor is the first manifestation of true Christian spirit on the part of our religious bodies that the writer can remember, and we hope the meetings may be continued with profit to all."

The attendance at all the services has been good, probably larger than the combined evening audiences at all the churches, and many have been drawn out who would have been reached in no other way. The collections have more than paid expenses. The singing has been done by a large choir, made up from all the churches, occasionally assisted by an out of town soloist. Many regret that the meetings have closed, and it is probable that they will be resumed next summer for a longer term.

E. L. W.

WHITE AND COLORED CHURCHES IN GEORGIA

In our Church News columns, Sept. 2, we published a letter from Rev. H. H. Proctor, pastor of the First Church of Atlanta, giving an account, from the point of view of the colored brethren, of the application of that church and the First Church of Marietta for membership in the Atlanta District Conference, and of the refusal of the application. We have received a reply to the letter above referred to, written by Rev. S. C. McDaniel, home missionary superintendent for Georgia, too long for our space. The report of the committee of which he was chairman gives in its concluding recommendations the substance of the report and the letter. The recommendations are as follows, and the tone of them would seem to make it as plain that the Christian fellowship asked for could not be accepted by the colored churches under present conditions as that it is unlikely to be granted to them:

We therefore recommend that both applications be refused on the grounds: First, because we are satisfied that both applications were made with the common purpose of injuring the churches and ministers composing this conference, and with no desire to secure Christian fellowship.

Second, because the conduct of the First Church of Atlanta in publishing the false and abusive articles above referred to, and thus holding up to scorn and contempt the churches and ministers composing this conference, and

now asking the fellowship of these same ministers and churches, has shown itself to be unworthy of Christian association with any body.

Third, because the First Church of Marietta, with a full knowledge of the conduct and attitude of the First Church of Atlanta towards the members of this conference, and voluntarily coming in to aid said church in its work, and making common cause with it, is no better than the First Church of Atlanta.

Fourth, because that both of said churches, being now members of a local co-ordinate body, are not in position to join this body.

MAKING AMERICAN CHRISTIANS OUT OF FOREIGNERS

Rev. Eldridge Mix, superintendent of the Worcester City Missionary Society, has given much careful study the past year to the foreigners who constitute one-half the city's population and live in colonies mostly on the East Side. He proposes to make the reaching of these people the prominent feature of the society's work the coming year. The organizing of missions or churches in the native tongue of these people has proved so inefficient and unsatisfactory, both in this and other cities, that that plan will be abandoned and the effort made to reach the families through the children and young people by gathering them into the already existing American churches. Five women visitors will be employed. One will work among the 500 Finns, among whom there is at present no religious work except a recently organized C. E. Society. They also maintain a vigorous temperance society. Another visitor will work among the 350 Syrians, another among the more than 400 Italians now uncared for. There are 500 to 600 Norwegians and Danes, only a few of whom attend any church, and over 2,500 Jews and Poles, many of them accessible and responsive. Two vigorous Swedish churches are doing a good work among 10,000 of their own people. It has been found repeatedly that the young people of this population, who learn to speak English so readily, will not attend services in the native language and do not wish to be considered foreigners, and since they are in the majority it seems the wiser, more economical and effective plan to banish that distinction as far as possible and gather them directly into American churches. Wherever circumstances warrant, special services in the native tongue will be arranged for these people.

NEW ENGLAND

(For Boston news see page 393.)

Massachusetts

SALEM.—*South.* The ordination of Mr. William T. Bartley, inadvertently chronicled last week in connection with this church, should have appeared under Salem, N. H., as it did read in our Register.

LOWELL.—*Kirk Street.* Meetings are held each evening during the present week to reorganize the various branches of work and to renew the social life interrupted by the vacation season. The pastor, Rev. W. A. Bartlett, has been successful in awakening new interest in the prayer meeting. The last two topics considered were Vacation Experiences and Christ in the Schools. Letters are solicited from such as are not in the habit of speaking, and at a recent meeting nine such letters, all bearing on the topic, were read.

WORCESTER.—*Park* gave a largely attended reception to its pastor, Rev. I. L. Wilcox, on his return from a three months' vacation and presented him with a bicycle and his wife with some fine china.—*Union.* The Sunday school has organized a normal training class for teachers and is developing a large home department.—*Hope.* The C. E. Society has adopted Mr. S. C. Ding of Inghok, China, as its missionary and will support him and his work. Mr. Ding was the first baptized Christian in the Inghok district and has been employed by the missionaries for several years as a colporteur and worker. He will now be stationed in a new field to develop a church.

CENTERVILLE.—During the present year six members have been added on confession and one by letter. The help rendered by the colony of summer guests, which included Rev. S. L. Loomis of Boston and his father, Rev. Elihu Loomis, as well as Rev. H. J. Patrick, D. D., and Dr. Nehemiah Boynton, has been greatly appreciated. Rev. W. C. Detlin is the present pastor.

EAST DOUGLASS.—Rev. C. P. Pierce, who has accepted a call to this field, is the son of Rev. C. M. Pierce of Auburn, Mass., formerly of Charlton.

FALL RIVER.—*Central.* Dr. Michael Burnham of St. Louis has supplied his old pulpit three times this summer. Each time his theme was The Crucifixion.

fied Christ. A series of open air meetings, conducted by Rev. J. Rondeau, has been well attended.

SPENCER.—The pastor, Rev. S. W. Brown, has returned from his vacation at York, Me., greatly improved in health. The Men's League held a successful lecture course last winter, which proved a valuable educational feature, and an even finer series is planned for this winter. The league services will be resumed Oct. 1.

NORTH BROOKFIELD.—*First.* The pastor, Rev. J. L. Sewall, has begun a series of sermons on Making, Using and Leaving Money. The 25th installation of Mr. L. S. Thurston as deacon was observed with special services last Sunday.

WARREN has resumed evening preaching services, discontinued during the summer. The pastor, Rev. W. B. Forbush, has begun a series of Sunday evening lectures on Pilgrimages to New England Shrines. The subjects are: Plymouth, the Pilgrims' Haven; Salem, the Ghostly and the Spiritual; Gloucester, the Fisher Town and Christlove Chapel; Concord, the Best Type of New England Town. A list of interesting books to be read in connection with the lectures has been prepared by the pastor with reference to the town library.

WARE.—*East.* Rev. A. J. Dyer, who has been supplying during the absence in Europe of the pastor, Rev. Austin Bassett, has accepted a call to Sharon, Mass., where he begins work next week. During his six months' stay he has greatly endeared himself to the people. The Women's F. M. Society presented Mrs. Dyer with some silver spoons. A reception was held at the chapel, Sept. 8, to welcome the returning pastor and his wife and to bid Mr. and Mrs. Dyer Godspeed.

DALTON.—The pastor, Rev. G. W. Andrews, has returned from his vacation in California. One of the supplies during his absence, Rev. W. R. Terrett, was settled here about 17 years ago. Extensive repairs on the parsonage have lately been made. The steady growth of interest in the Endeavor prayer meetings is a cause of great encouragement.

Maine

PORTLAND.—*High Street.* After six weeks of recuperation in Europe, Dr. W. H. Fenn resumed preaching Sept. 12. A newly carpeted audience-room and vestry greeted his return. The edifice was closed through August.—*Second.* The work opens with promise of revival interest. Sympathy with sick and bereaved friends during his vacation robbed the pastor, Rev. R. T. Hack, of much needed rest. The last week spent in the Adirondacks was, however, of great benefit.—*St. Lawrence.* The beautiful new house of worship is being carpeted and will be ready for occupancy Sept. 23, the date set for the dedicatory services.—*Williston.* The completion of seven years' work makes Rev. D. M. Pratt's pastorate the longest in the history of the church. Notwithstanding its emphatic refusal to accept his resignation offered last spring, he renews the same to take effect Nov. 1. Under his care the church has grown rapidly until it is now the second in size in the State. It has just purchased, at a cost of \$4,000, a lot adjoining the present edifice, in preparation for future enlargement.

HOULTON.—The Interdenominational Conference met here Sept. 9 with good attendance. Governor Powers, whose home is in this town, gave the address of welcome, to which President Harris of the University of Maine responded. Rev. Norman McKinnon of Foxcroft officially represented Congregationalists.

AMHERST.—About 100 members of the widely separated family of Mann-Silby held a delightful reunion at the homestead in Aurora. A special Sunday service was arranged, the acting pastor, Mr. Archie Cullens, preaching an appropriate sermon and the visitors furnishing a fine musical program.

GORHAM.—An enjoyable reception was given Rev. G. W. Reynolds and his wife upon their return from the summer vacation. Rev. T. F. Millett is expected to continue in the work of the State S. S. Association. It is hoped the finances will warrant retaining so excellent a worker.

ELLSWORTH.—The pastor has returned from his vacation. He has arranged two courses of lectures this winter—one by presidents of Maine colleges. There has been unusual religious interest through the labors of Mr. Archie Cullens, the student stationed here during the summer.

ANDOVER.—Rev. J. C. Young, the late pastor, with his wife, are visiting their daughter in Madison, after which he will enter upon his duties at Maverick Chapel, East Boston, Mass., beginning Sept. 12.

The churches of the State have received the report of Secretary E. M. Cousins, in anticipation of the State conference at Belfast Sept. 21-23. It indicates general and growing prosperity. Three new churches make the present number 245. Of the 195 ministers in the State forty-three are not in the pastorate. This leaves ninety-three churches without a supply. The total membership, 21,647, is a gain over last year of 104. The Sunday schools have suffered a loss of 341, making the present enrollment 22,809. Benevolences have increased \$5,058, the total being \$76,452. The increase of \$19,294 in home expenditures is more than accounted for by the cost of the new St. Lawrence Church. Nearly one-half the churches in the State, 119, received no members last year on confession. This is largely due to the missionary character of the field and the weak condition of the rural churches. The only way to improve these figures, writes the secretary, "is to improve the conditions on which they depend," the spiritual life of the churches.

New Hampshire

SWANSEY.—It is a cause of great rejoicing on the part of the people that the pastor, Rev. V. W. Blackman, at their earnest request has decided to decline the call lately tendered him. The practical outcome has been an increase of salary witnessing to the high esteem in which he is held. The Sunday attendance is unusually large and the general outlook is encouraging. A young people's singing club has recently been organized with 57 members.

DUNBARTON.—Summer visitors have rendered valuable and appreciated service during the season, not only by their presence at church on Sunday, but by taking charge of the floral decorations of the audience-room, and sometimes by adding choice solos to the musical program. At the September communion four persons were received on confession.

EPSOM.—A beautiful communion service has lately been presented by Deacon John Brackett and other relatives in memory of the late Mrs. Phebe H. Brackett. It was used for the first time at the September communion.

STRATHAM.—A fine array of asters, ample refreshments and the exhibition of 15 little ones—a new feature—made the annual flower show an occasion of great interest and pleasure.

WEST LEBANON.—Church building and parsonage have undergone extensive repairs during the vacation. A new carpet has been purchased by the women and will soon be laid.

LIBBON.—The pastor, Rev. J. M. Wathen, is giving a series of sermons on the various phases of village life which are heard with much interest.

Vermont

LOWER WATERFORD.—The centennial of the town was celebrated in this church building Sept. 4, Mr. A. B. Carpenter giving the historical address. Among other speakers was Chief-Justice Jonathan Ross.

Connecticut

NEW FAIRFIELD.—The work presents interesting progress. Nine months ago it was weak spiritually and otherwise, due to its long pastorless condition. Early in the year special services were conducted for some weeks by Evangelist Berges, resulting in a revival. At the close of the meetings a call was extended to Mr. W. O. Berckmann, a student at Union Theological Seminary and Y. M. C. A. secretary of a New York city branch, who was ordained and installed April 27. Since that time 33 persons have been received to fellowship, 25 on confession. The Y. P. S. C. E. has been reorganized and is flourishing. New hymn-books have been purchased and paid for, generous contributions have been made to the cause of foreign missions and S. S. work, and the systematic envelope system has been adopted. The S. S. membership is increasing. The young people of the community heartily co-operate with the pastor.

TORRINGTON.—A subscription paper has been started towards the new building for the French church by the pastor, Rev. Joseph Provost, and is headed with the names of three business men, who subscribe \$250 each. Mr. D. B. Wesson of Springfield, where Mr. Provost was formerly situated, has also promised \$1,000. It is probable that the proposed enlargement of Third Church will further the effort, as its chapel could then be moved to another site, enlarged and utilized at moderate cost.

GOSHEN CENTER.—The French mission is prospering, having about 100 people connected with it. Rev. Joseph Provost of Torrington preaches to them one Sunday afternoon a month in the Congregational edifice. A separate church will not be formed, but those speaking only the French language, of which there are quite a number, will be attached to the new French church at Torrington.

EAST HAMPTON.—Universal regret is felt at the departure of Rev. C. W. Collier, who goes to Berlin

Germany, with Mr. Bishop, the Hartford Seminary fellow for this year, to pursue studies in philosophy and systematic theology. Mr. Collier has been here three years, during which time he has greatly endeared himself to the people. Mr. and Mrs. Collier leave Oct. 7.

ABINGTON.—Rev. E. B. Pike is the father of six sons and two daughters, and by a curious coincidence all met at the parsonage recently, the first time in many years. Their homes are scattered throughout the United States. During the indisposition of the father, his son, Rev. Clarence Pike of Mansfield, filled the pulpit.

MONTVILLE.—The addresses made at the celebration of the 175th anniversary of organization, May 23, have been printed in a neat and convenient form. The book includes the sermon by Rev. G. H. Morss, the S. S. history by Mr. A. A. Parker, superintendent for nearly half a century, and addresses.

WEST SUFFIELD.—Work is being pushed on the repairs and improvements, which, with the new chapel, promise to make the church a model for one of its size. Services will be held for the present in Academy Hall.

THOMPSON.—The recent social was largely attended and generously patronized, netting the sum of \$125. The demand exceeded the supply and orders for articles to be furnished later will increase this sum.

Bethlehem receives a legacy of \$2,000 from the estate of Mrs. Frederick Hotchkiss of Sharon.—Miss Jane Hurd left the Huntington church \$200 and the Sunday school \$100.—The seats in the Warren church have been newly cushioned.—The Wauregan chapel is being renovated.

MIDDLE STATES

New York

BINGHAMTON.—First. Rev. W. B. Thorp has resumed his work after a vacation trip in Europe, in which he was accompanied by Rev. W. A. Trow of Sherburne. The choir opened the service Sunday morning by singing Home, Sweet Home before the Doxology, and the people who had speeded the departing pastor with a purse of gold greeted the returning one with a largely attended reception, in which addresses of welcome emphasized the cordial relations with which the seventh year of the pastorate begins. The vacation preachers were: Rev. Messrs. C. H. Richards, D. D., F. C. Putnam, R. W. McLaughlin, S. E. Eastman, C. N. Thorp and Washington Gladden, D. D. The card announcing the pulpit supplies bore on the reverse side the prayer meeting topics and leaders.

NEW YORK CITY.—Manhattan cordially invites students coming to New York for the winter to accept its hospitality. It worships in the attractive and comfortable Leslie Rooms at the corner of 83d Street, West and the Boulevard. It can offer helpful services and a cordial personal welcome to all. Parents and pastors may do a good thing for their young people by speaking of this, and sending word to the pastor, Rev. H. A. Stimson, D. D., of any student they would like to have known.

ULSTER PARK.—In the Union Center neighborhood there has been for some weeks a movement among Christian people to form a Congregational church. Such an one was organized Sept. 6 on an independent basis for the present. It expects to occupy a chapel in which services have been held with more or less frequency for many years.

SYRACUSE.—All the pastors are back from vacation and hard at work. Dr. E. N. Packard, D. D., gave at Plymouth, Sept. 12, his anniversary sermon, speaking in the morning on Preaching and in the evening on Hearing, thus covering the ground of pastor and people for 10 successful years.

NAPOLI.—An earnest effort is being made to re-engage Rev. Elizabeth Howland, who had much success on this field. The church has had no permanent pastor since her resignation a year ago to take a year of special study at Oberlin.

New Jersey

CEDAR GROVE.—Arrangements are in progress for reducing the debt from \$900 to \$400. The people are working together harmoniously.

GLEN RIDGE.—The church paper, *The Polished Arrow*, greets its readers this month as they return to their homes with a book number, devoted chiefly to reviews of books in the village library, with a view to increasing its usefulness and popularity. A copy has been sent to each family in town.

PATERSON.—That the church has been growing in favor is evidenced by increased attendance. It was, therefore, a general surprise when the pastor, Rev. T. G. Shearman, Jr., read his resignation Sept. 5. He contemplates taking up a course of study in New York. His breadth of view and fearlessness of statement have attracted much notice.

THE INTERIOR

Ohio

CLEVELAND.—*Euclid Avenue*. Dr. Casper W. Hiatt preached his first sermon as pastor Sept. 5. He was welcomed in behalf of the congregation and introduced by Rev. J. G. Fraser, D. D., secretary of the Ohio H. M. S., who was closely associated with Dr. Hiatt while he lived in Cleveland as district secretary of the A. M. A. The new pastorate opens auspiciously.—*Lakeview* has secured Miss Hurlburt from the Bethlehem Bible and Missionary Training School to visit among the families of the neighborhood, the deaconesses of the church accompanying her. Rev. A. B. Cristy is pastor.

HUDSON.—During the absence of the pastor, Rev. C. H. Small, the edifice was closed for repairs and frescoing. Services were resumed Sept. 5, when an appropriate reconsecration service was held.

Illinois

[For Chicago news see page 378.]

POPULAR GROVE is prospering under the ministry of Rev. E. L. Benson. Steps are being taken to secure an addition to the building. A council Sept. 10 advised the ordination of Mr. Benson as pastor. The people showed deep interest in all the exercises. The examination was well sustained. Pres. E. D. Eaton preached the ordination sermon in the evening.

MILLEBURN.—The house of worship has been painted, re-carpeted and newly decorated and the finances are handled with ease. At Druce's Lake, a summer resort near by, services were kept up during the summer by pastors of different denominations. The seats consisted of about 200 buggies, besides improvised benches. Rev. S. A. Harris is pastor.

GALESBURG.—*East Main Street*. Rev. LeRoy Royce, pastor, is steadily progressing. Most of the floating indebtedness has been wiped out. Pastor and people are laboring with faith and courage and there are frequent additions to the membership.

WAUKEGAN.—*German*. Rev. Karl Freitag is pastor. A hopeful feature is a mission four miles to the south, where about 50 German families had no religious service previous to that inaugurated by Mr. Freitag and his people.

FARLOW GROVE is seriously affected by the strike among the miners. Rev. Richard Edwards is preaching there, and finds much to encourage him to believe that even the strike may be so overruled as to serve the cause of righteousness.

CHEBANSE is now without a pastor, Rev. J. H. Simons having just closed his pastorate of five years and three months. After a vacation of a few weeks a student will probably be engaged as stated supply.

AURORA.—*New England*. Recognition services were held Sept. 5, when Rev. J. T. Blanchard, late of Covenant Church, Chicago, began work under happy auspices.

The Misses Wyckoff, returned from mission work in China, are busy among the churches. Miss Gertrude spends a part of September in Colorado among the societies which contribute to her support, and Miss Grace goes into Wisconsin, both returning to Illinois for later work.

Indiana

ALEXANDRIA.—The rapid development of the gas and oil interests and the attendant attractions for unanchored people has called Rev. J. Challen Smith's attention to the charity and outdoor relief question. He spent a portion of August in Indianapolis studying the method of the Associated Charities. The churches in this city of 8,000 will be organized for systematic relief and educational work this winter.

INDIANAPOLIS.—*Plymouth*. Rev. F. E. Dewhurst and family have returned from their cottage at Greensboro, Vt., and services were resumed Sept. 5.—*People's*. Rev. O. D. Fisher, who took his vacation in New England and Northern Ohio, has returned.

MICHIGAN CITY.—First. Rev. W. C. Gordon, the pastor, who has been doing special work at Chicago University, has returned and regular services are resumed.

Michigan

DETROIT.—*Mt. Hope*. Rev. James Hyslop began his second year Sept. 5. The reception of three new members was an encouraging feature. At a largely attended public meeting Mr. and Mrs. Hyslop were given handsome and valuable tokens of respect. The future looks bright for this young and struggling church in a somewhat hard section of the city.—*Canfield Avenue*. The pastor, Rev. N. S. Wright, has issued a letter of greeting to each member, calling attention to the communion and the reopening of the work.

IMLAY CITY.—The quarter-centennial was observed Sept. 3-5. A "Birthday Praise and Prayer" service was led by one of the oldest charter members, and a reception for the charter members was given. Addresses were made by previous pastors, Rev. Messrs. H. R. Williams, James Hyslop and A. O. Cossar. A historical service was held, a roll-call and communion and a choral service were other features.

PORT HURON.—First. Rev. W. B. Millard, who is engaged to supply the pulpit for one year in the absence of the pastor, has begun service.—*Ross Memorial*. Work has been started on the new edifice, to hold about 600 when completed.

GRAND RAPIDS.—Of the seven Congregational churches only one is vacant. The pastors are united and the city is fast becoming one of the strongholds of Congregationalism in the West, as it has been in Michigan for several years.

MUSKEGON.—The edifice has undergone a thorough and delightful transformation. The work was done jointly by the Women's Society, C. E. Society, Sunday school and trustees. The Women's Society gave a housewarming.

PINCKNEY.—The church prospers under the pastorate of Rev. C. S. Jones. He publishes a four-page monthly in the interests of the church. The C. E. Society has raised \$142 during the past six months.

Wisconsin

LAKE GENEVA expects to dedicate its fine new house of worship in December. Rev. C. A. Osborne has helped to put new life into the Sunday school. One method is the presentation of a fine book each month to the class receiving the highest marks for attendance; then, after a week's time and a meeting with the teacher for class reading, it is passed on to the classes whose average is second and third best, and then to the S. S. library, with the inscription honoring the class that earned it.

RACINE.—First. The Sunday school numbers 400, in four departments—primary, intermediate, senior and home, besides a normal class under the pastor's tutelage. The regular church services are attended by large and increasing congregations. One member has pledged to duplicate every dollar given for home missions.

PLATTEVILLE.—Rev. and Mrs. C. A. Wight gave their annual reception Aug. 24 in the church parlors. Sept. 3 the church, under the auspices of the Y. P. S. C. E., showed similar hospitality to the State Normal School. Both occasions were delightful social events.

SHIOCTON and ELLINGTON.—Mr. A. J. Francis, the pastor, has been co-operating successfully in closing a temperance (?) saloon, with its pool and card tables and Sabbath desecration.

BIG SPRING.—Mr. G. W. Rawson, the pastor, who is from the Moody Institute, will lecture on the Bible to a young people's class.

A new \$7,000 edifice is in process of erection at Viroqua. Rev. J. H. Dixon is pastor. Mrs. Sarah W. Blanchard-Pearson left a legacy of \$300 to the State H. M. S.

THE WEST

Missouri

ST. LOUIS.—*Compton Hill*. During the absence of Dr. Fisk the church was supplied acceptably by Rev. E. H. Libby. A new street directory of the church, congregation and Sunday school has just been published. The church members are distin-

Royal makes the food pure,
wholesome and delicious.



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guished from others by the use of larger type. A healthy increase in all departments since Jan. 1 is reported. A new primary room, made necessary by the growth of the school, has been finished. A reading-room has been established and is well patronized. Emphasis has been laid upon the social side of church life.—*Ministers' Meeting.* The first meeting of the autumn was called to order, Sept. 6, by Rev. H. C. Vrooman. Most of the pastors had returned from their vacations. Reports revealed that in almost every case services had been maintained during the summer, and also that most congregations were struggling with financial problems in some form or other. A resolution was passed of sympathy with Rev. and Mrs. Edmond Wrbitzky of the Bohemian Church, whose child is ill with diphtheria.

WEBSTER GROVES.—Rev. J. W. Sutherland, D. D., tendered his resignation and delivered his farewell sermon Sept. 12. He has done an aggressive and successful work and will be much missed, both in Webster and throughout the State. He leaves a strong suburban church with a fine building, and maintained by a good body of young and middle-aged business men. With the return of prosperity and the tendency to move into the suburbs, the years before him were those of promise. But after months of struggle he found it necessary to yield to the demands of health, and in the near future will go into business in the North.

Iowa

GRINNELL.—During the five Sundays of Rev. E. M. Vittum's absence the pulpit was filled by Professor Noble, Rev. George D. Marsh, Professor Parker, Rev. C. E. McKinley and Professor Parker, respectively. Mr. Marsh has been in Grinnell on a year's vacation from his work in Philippopolis, Bulgaria. He is a graduate of Iowa College, has two sons in the Senior class of that institution, and is to leave two more children here to receive their educations. During the year Mr. Marsh has raised nearly \$500 to take back with him to Bulgaria this fall, to be used in the erection of a new house of worship in Philippopolis.

BELLE VISTA.—This new church was organized with 11 members, Aug. 17. At the recognition service the sermon was preached by Rev. J. E. McNamara, and Rev. T. O. Douglass delivered the address to the people. The members were gathered by Rev. R. W. Jamison of Sioux City, who has also been holding special meetings at Ellsworth, Minn.

SIOUX CITY.—*Pilgrim.* Rev. E. H. Holman was urged by the railroad men of Sioux City to become their candidate for the State legislature, but has not considered it best to do so. He is especially interested in them and has recently been giving a lecture, *Why Is Life Like a Railroad?* in some of the railroad towns.

DOON, at the request of Rev. W. L. Brandt, has decided to support a pastor alone without being yoked to another or asking help of the C. H. M. S. These conditions, upon which Mr. Brandt agreed to remain another year, were enthusiastically accepted by the people.

MARSHALLTOWN.—Rev. C. R. Gale was back in his pulpit Sept. 5, after a month's vacation, and began a series of seven Sunday evening lectures suggested by Bunyan's *Pilgrim's Progress*. They are to be illustrated by large paintings, the work of a Marshalltown artist.

Minnesota

CLARISSA.—The house of worship has been closed for two months on account of the prevalence of diphtheria. The pastor, Rev. I. N. English, and his wife and children have been sick but are now recovering. The epidemic has abated and services were resumed last Sunday. Arrangements have been made to yoke this small church with a neighboring community, Bertha, where a meeting house has been erected.

MINNEAPOLIS.—*Plymouth.* Dr. D. N. Beach returned to his pulpit Sept. 5. A portion of his vacation was spent in the lake region at Alexandria, Minn., but later he was called East by the illness and death of his mother.—*First.* Rev. George R. Merrill, D. D., has returned from a short trip to Europe and preached Aug. 29.

GLENWOOD has called a pastor without any delay to succeed Rev. E. R. Latham, who closed a short pastorate to accept a call to Orange Park, Fla. During his stay a parsonage lot was secured at cost of \$500, upon which a building will soon be erected.

PERHAM.—Supt. E. H. Stickney has organized a Sunday school recently with the purpose of reviving a work which has been suspended for nearly 13 years. This is largely a Roman Catholic town, but the people are anxious for a Protestant church.

RANDALL.—Mr. W. D. Burton, a student in Chicago Seminary, has preached for two months and considerable progress has been made. He now returns to complete his studies. The town is in a lumber district with a floating population.

NEW YORK MILLS.—The pastor, Mr. Gilles, has been assisted recently in special services by Rev. E. C. Chevis of Lake Park. The pastor has interesting classes for Bible study in various parts of his field which are largely attended.

FREEBORN.—Rev. Wilbur Fisk, pastor here for 22 years, supplies a number of small communities in addition, and now, in connection with his present pastorate, begins to supply a Free Baptist church at Alton, 32 miles distant.

LAKE PARK.—Through the efforts of the pastor, Rev. E. C. Chevis, in co-operation with the Lutheran minister, unlicensed saloons have been closed and much progress has been made in temperance lines.

CHOKIO.—This field has been occupied as an outstation from Graceville for two years. A meeting house has been erected, the only one in the place, and Sept. 8 the church was recognized by council.

Continued on page 400.



Profitable Employment

We want to engage the services of energetic men and women to represent THE LADIES' HOME JOURNAL—to look after renewals and to secure new subscriptions.

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Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others.

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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

A Technology Student, a senior, desires to work for his board. Best of references. Address M., 24 Rockingham Street, Cambridgeport, Mass.

Situation Wanted. A Christian lady of refinement desires at once position as housekeeper in a small family. Box 6, Monroe Center, Me.

Matron. A lady desires a position as matron in some school or institution. Has had experience in the work. References given. Address Matron, *Congregationalist* office.

A kindergarten wishes a position as teacher in some private family at their home or in some winter resort, or as assistant in a school. Best references given. Address Box 246, New Bedford, Mass.

A kindergarten would like to receive into her home one or two children for care and instruction during the winter. References exchanged. P. O. Box 54, Wellesley, Mass.

Wanted, by a Wellesley graduate, who has had experience in tutoring, position as tutor, or in a private school. Gives excellent references. Address S., *Congregationalist* office.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

REV. RUFUS S. UNDERWOOD, the evangelist, may be henceforth addressed at Longmeadow, Mass., instead of Northampton.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.



IN THE HALL.

Every tourist who has basked in the hot sun of Interlaken, or walked under the Noah's ark trees at Lucerne, or thumped on hob-nail shoes through Chamonix, needs no introduction to this carved Hall Stand.

There is a wide difference in Swiss carving. This piece is from the famous collection at Lauterbrunnen, and a masterpiece in its way. We sell it (duty paid) for the same price charged there, which is very low.

The branches yield themselves to every variety of service. They will support hats and caps, canes, gloves and umbrellas. In the base is a special rack for the latter with insetted drip-tank.

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The Business Outlook

The tide of commerce still rises and indications point to more instead of less activity. All classes of business men have an abundance of confidence, and while confidence will not always fill the till with cash, it rarely fails to make business in some form or other. The feature of the week has been a liberal movement of merchandise at nearly all the centers. Prices too are well sustained and in some instances look as if they would go higher.

Wool is in demand and the movement of woolen goods continues active at the advanced prices. Cotton goods are in better demand and the New York dry goods houses have not been so active in a long time. In iron and steel the market position is improving both as regards demand and prices. The furnaces are busy and many iron and steel mills have sufficient orders to keep them busy for the balance of the year. Exports of breadstuffs continue phenomenally large, and tramp steamers are crowding into our ports to take the grain abroad.

With this heavy export movement, it is thought that gold will begin to flow this way from Europe not later than next month. The money market continues very easy and bankers are almost discouraged at the large accumulation of idle funds. The stock market up to the first of the week continued to keep up its previous fast pace. St. Paul's increased dividend acted as fresh stimulus to the bulls and they carried all before them. Barring severe frost damage, the rising share market may continue until November, but as the time of the opening session of Congress approaches prices will probably begin to recede.

Christian Endeavor Notes

Tithe-giving has been taken up in earnest by the California State Union, which has chosen a superintendent to be in charge of it. A column in *The Pacific Endeavor* is to be devoted to furthering the movement.

In a song service at the Louisiana convention the clauses of the pledge were repeated one by one, each followed by appropriate hymns. The resolutions made an urgent appeal for better observance of the Lord's Day. Junior work was given large recognition.

The request is made by those interested in the work of the College Young Men's Christian Associations that when any Endeavorers are about to enter college the corresponding secretary of their society would send their names to the secretary of the association in that college.

A flower service was an experiment tried by a Kentucky society lately. The room where the meeting was held was liberally decorated with flowers, and each person, on entering, was given two roses to wear. There were brief talks on lessons suggested by the different flowers, closing with one on the C. E. flower, the pansy.

With a view to leading societies to raise means for giving some of their members a training for Christian work when the persons themselves cannot afford it, Mr. Moody has offered to give board and tuition at the Northfield Training School for three months for \$35 in the case of any young lady sent there by her society. This is a reduction of \$15 from the regular price.

The workers in four churches in a Virginia town of about 1,500 inhabitants own and use to great advantage a gospel wagon, with which they go out into the surrounding country towns and hold outdoor meetings, attracting many of those living at a distance from churches or prejudiced against churches. Many conversions have resulted and the meetings have been greatly strengthened in consequence.

Four years ago a conference of German societies in the United States was called, and but three societies were represented, while the whole number in the country at that time was probably not more than half a dozen. The difficulties and objections encountered have been the same that were made at the beginning of the Christian Endeavor movement, but the societies have now increased to 250. The gifts of less than fifty of these for one year amounted to more than \$3,000.

The Philadelphia Union has formed an organization for evangelistic work, in which it seeks to include all members interested in the work of winning

souls. For the summer work the help of theological students is also enlisted. Nearly all the denominations and districts of the city are represented, and connected with the committee in charge are representatives of all kinds of rescue work in the city. To the meetings already regularly sustained at car-sheds and in factories open air meetings are being added, and a set of suggestions to those conducting them has been drawn up and distributed.

Marriages

The charge for marriage notices is twenty-five cents.

CHAMBERLIN-WILSON—In Portland, Me., Sept. 1, by Rev. J. G. Wilson, John F. Chamberlin of Templeton, Mass., and Mrs. Mary A. Wilson of Beverly.

GROUT-TYLER—In St. Peter's Church, Cambridge, Sept. 8, by Rev. Charles H. Perry, Henry F. Grout and Ruby Mildred Tyler.

KENDALL-CORLEY—In Cropsey, Neb., at the home of the bride's parents, Sept. 8, by Rev. C. A. Richardson, Prof. Frederick L. Kendall of Ridgeville, Ind., and Dessa M. Corley.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MORGAN—In North Scituate, Sept. 4, of cholera infantum, Cecil Barnes, youngest daughter of Rev. C. L. and M. A. Morgan of Jamaica Plain, aged 14 mos.

PERRY—In Western Springs, Ill., Aug. 26, Juliette E. H., wife of Rev. P. W. Perry, aged 58 yrs.

ROBBINS—In Allston, Sept. 10, of paralysis, Martha Louise Robbins, aged 51 yrs., 3 mos., 25 dys., wife of Dwight C. Robbins. Burial at Forest Hills Cemetery.

WONDERS IN COOKING AND HEATING APPARATUS.—With the name "Magee" on it, a range or heater has a certain "hall-mark" of all that is best in the way of these necessities of housekeeping. Whether it be a large apparatus or one of moderate size, the same satisfaction will be realized in its use, for the Magee Furnace Co., at 32 to 38 Union Street, Boston, guarantees everything which it makes. With intelligent care a range or heater may be made to last for many years, and be of the greatest help toward the desired end of having "all the comforts of home." Magee ranges and heaters are proving their worth in hundreds of homes in which they are in use. Made on scientific principles, they combine all of the latest ideas in the way of cooking and heating, with a simple plan of running them satisfactorily. They can be found at any of the leading dealers, and in sizes to meet the demands of all houses, from the modest one to that of the person to whom money is no object so long as the best is obtained. Our readers are requested to send to the Magee Furnace Co., Boston, for fuller particulars.

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A Recent Discovery

According to the *London Academy* the most distinguished event of 1897 has not been the Greek war, or Klondike excitement, the diamond jubilee, or the passage of the Dingley Bill, but rather the great Ashburnham book sale. And the sale of the Mazarin Bible for \$20,000 was the greatest item in that sale. Perhaps opinions differ as to the prominence which should be accorded this event. But when incidents are told of the influence of a few Bibles among the Indians of the plains, among the political prisoners of Siberia, in the Arabian deserts among the Mohammedans, or among the immigrants landing at Ellis Island, or perhaps among the eager natives of Micronesia, or the neglected thousands of South America, Christians universally say, "That work must not stop."

At the conclusion of an illustrated address the pastor told his people that it was the first he had ever heard on the Bible cause. He said that he had made a new discovery, for he confessed to his ignorance as to the world-wide scope of the society's work, its necessity to missions, its enterprise in pushing into isolated sections of the world, and its patience and courage in the face of hindrances to its forward march. Another pastor writes: "It is only the confidence generally entertained that whatever else fails the work of the Bible Society cannot and will not, which has led to an almost equally general consent to relax individual vigilance for what is vital to all. In some way I am certain that every church should every year remember the Bible Society." Another popular pastor of one of our largest churches writes: "I consider the work of the Bible Society a valued and needed one, and I hope that many churches will make reg-

ular annual collections for its support." Here is a word from the pastor of a church which last year gave one-fifth of all the gifts and donations made by all denominations in this State to the Bible cause: "For many years the first contribution of the year we make to the Bible cause. We begin our benevolent work at this the foundation, and shall continue to do so."

One reason why the Bible Society has been lost sight of is that it is submerged among the denominations.

Another reason is that it has been loved to death, or, perhaps we might say, it has enjoyed a monopoly of affection on the part of a few. Some gave to this cause in preference to others. They gave largely to it. Therefore churches and individuals settled back into the belief that the old society had plenty and almost "enough to spare." But now the total gifts of all denominations in Massachusetts are less than the amount given by each of twenty-nine different churches to foreign missions alone. What is \$58,000, the total gifts of the living last year, when the mission fields are calling for \$300,000 from the A. B. S. for Scriptures absolutely necessary for all mission work?

Information on this subject will lead to the restoration of the old society to the heart of the churches. So many pastors and Sunday school superintendents have expressed a desire for material for a Sunday school concert on the subject of the Bible in missions that an exercise, entitled *World Wide Bible Work*, is being prepared, consisting of fresh, original material adapted to children and young people. Forty stereopticon addresses have been given on this subject in and about Boston. Pastors wishing to have their churches added to the list for this illustrated lecture on the

Bible cause should communicate with me, the New England representative.
Hyde Park. REV. A. E. COLTON.

Important Coming Meetings

Massachusetts Sunday School Association, Annual State Convention, Fitchburg, Oct. 5-7.
American Board, New Haven, Ct., Oct. 12-15.
Lake Mohonk Indian Conference Oct. 13-15.
Prison Congress, Austin, Tex., Oct. 16-20.
American Missionary Association, Minneapolis, Minn., Oct. 19-21.
W. C. T. U., World's Convention, Toronto, Ont., Oct. 23-26.
Open and Institutional Church League, Annual Convention, Brooklyn, N. Y., Oct. 26, 27.
Woman's Home Missionary Association, Boston, Oct. 27.
Woman's Board of Missions, New London, Ct., Nov. 3, 4.

HISTORICAL CHINA.—Among the novelties in the crockery stores are the new views of Old Boston which Jones, McDuffee & Stratton have had engraved by Wedgwood and brought out on plates and pitchers in the old blue—the Old South Church, King's Chapel, the State House, Faneuil Hall, the Green Dragon Tavern, etc., sixteen views in all.

It's easy for a housewife to decide which article is best by a home test and when sufficient for that purpose can be had for nothing the folly of using inferior articles is evident. If you have silverware drop a postal giving your address to "Silicon," 32 Cliff Street, New York, and you will receive, free of all cost, a liberal trial quantity of Electro-Silicon. That means enough to clean all your silverware. It will tell a brighter story than we can express in words, and the secret of beautiful silverware will then be yours. We promise you will be well repaid for your trouble. Electro-Silicon is unlike any other silver polish and will do what no other silver polish will; such brilliancy as it produces you'll not find outside the silversmith's shop except where Electro-Silicon is used. It is as harmless as the flour you eat and quite as necessary in its way. It's sold by grocers throughout the civilized world, and sent postpaid by the manufacturers on receipt of fifteen cents per box in stamps.

Clara Barton, President of the Red Cross Society, Indorses Dr. Greene's Nervura

The Indorsement by the Red Cross Society of Dr. Greene's Nervura Means
Everything to those who Need Medicine, for the Whole Aim
and Object of the Society is to Relieve Suffering.

Clara Barton, Head of the Most Benevolent Order on Earth, and Best Known Woman in the Whole World, Thus Gives the Encouragement of Her Own Word to Every Sufferer that Dr. Greene's Nervura will Give Back Lost Health and Strength. One Has Only to Use It to be Well and Strong.

Why will people continue to suffer and drag out an unhappy and miserable existence of sickness, pain, weakness and debility when there is a remedy sure to cure? Dr. Greene's Nervura blood and nerve remedy is pronounced on every hand and by all classes of people to be the most wonderful cure for disease ever known. It cures where all others fail. Physicians declare Dr. Greene's Nervura to be beyond doubt the grandest medical discovery of this century and recommend and prescribe it as the surest of all remedies to restore health and strength, to make the sick well and to relieve the weakness, debility, pain, anguish and suffering of disease.

What higher commendation can this medicine have, what more convincing proof, what more positive assurance that Dr. Greene's Nervura blood and nerve remedy will surely cure, than the recommendation and indorsement of the Red Cross Society through its President, the world wide known and universally loved and honored, Clara Barton, who has brought relief to thousands of the world's suffering, whose crowning act of benevolent charity in carrying to stricken Armenia ships

laden with the tender mercies of charity is a matter of history known to all the world.

Such is the world famous Clara Barton, President of the Red Cross Society, and her words in praise and recommendation of the wonderful curer of disease, Dr. Greene's Nervura blood and nerve remedy, will be the kindling of new hope to thousands upon thousands of those who are sick, out of health, weak, nervous, or who suffer from headaches, rheumatism, neuralgia or other painful and distressing disease, nervous affections or poor and devitalized blood.

No suffering person certainly can hesitate for an instant to immediately secure and use this grandest of medicines, Dr. Greene's Nervura, when the President of the greatest benevolent order on earth gives personal assurance of the great value and wonderful health-giving powers possessed by Dr. Greene's Nervura blood and nerve remedy.

Clara Barton says:
"We have tried Dr. Greene's Nervura blood and nerve remedy and although the remedy has been in our hands but a short time, we judge that the remedy has all of the merits

which are claimed for it. We shall still continue its use, with the expectation that we shall be able to indorse it still more highly.

CLARA BARTON,
President of the American National Red Cross,
Washington, D. C."

Dr. Greene's Nervura blood and nerve remedy is indorsed and recommended by more people whom it has cured, more physicians, more hospitals and more charitable societies than any other remedy in the world, and if you wish to be made well and strong again, if you wish health to take the place of disease, if you wish to know what it is to be without pain, weakness, nervousness, humors or indeed any kind of nervous and physical suffering, take Dr. Greene's Nervura blood and nerve remedy.

Dr. Greene's Nervura is not a patent medicine, but the prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, and is, therefore, exactly and perfectly adapted to cure. Consultation, examination and advice in regard to any case may be had free at Dr. Greene's office, either if you call or write.

Continued from page 397.

UPSALA.—Mr. N. J. Bolin has just been ordained pastor, succeeding Rev. A. G. Peterson, who died last November. The church is united and prosperous.

North Dakota

DENTER.—Rev. J. E. Jones has just closed a few weeks of special work with this little church. Several conversions took place and five members were received upon confession.

ABERCROMBIE.—Rev. W. A. Wilkinson has tendered his resignation to take effect in three months, but the church hopes to induce him to withdraw it.

CUMMINGS AND BUXTON.—Rev. J. D. Whitelaw, after several successful years in North Dakota, has gone to Wisconsin, leaving these points unsupplied.

Rev. John Sattler, general missionary of the Home Missionary and Sunday School Societies, has just returned from a successful trip among the Germans west of the Missouri River. There are several hundred of these Protestant families scattered over the region west and south of the Missouri River, mostly out in the country. They are largely from Russia and an interesting work is going on among them. In June Mr. Sattler organized the Bethesda Congregational Church (German), south of Hebron, 25 families being enrolled as members. A new edifice is just being erected, Mr. Sattler having raised \$300 for that on the present trip. In June, also, he organized a church of 14 members northwest of Hebron, which is doing a splendid work among the settlers in that region. He also organized a German church at Antelope Creek, about 35 miles south of Hebron. Another trip he has made was in the counties north of the Northern Pacific R. R. and about 60 miles south of the Missouri River. He has found several communities where appointments for preaching can be made and Sunday schools can be organized. These people long to hear the gospel and every journey made by Mr. Sattler has been signalized by many conversions.

Sunday, Sept. 12, was College Day in this State. The Sunday schools and C. E. Societies held special services to help Fargo repair the damage done by the flood last spring. The college will open Sept. 22.

Oklahoma

MT. ZION.—Rev. L. S. Childs has been called to the pastorate. He will serve each week this church and Downs, and his wife is pastor at Seward, Deer Creek and Bethel.

Oklahoma City is procuring a bell.—Plymouth Church, Guthrie, is paying an \$800 debt. Rev. W. L. Dibble is the efficient pastor.—Seven churches in the northwestern part of the Territory held a convention for mutual benefit Sept. 7-9.

**PACIFIC COAST
California**

ROCKLIN.—On beginning work eight years ago Rev. E. D. Haven found but two or three members, a small congregation and an old building with a debt of \$150. Now, about departing for Woodland, he leaves a membership of 33, 10 others having formed the Loomis church, and a beautiful house of worship. At the farewell reception tendered him and his efficient wife a purse of money was given them.

SACRAMENTO.—The interior of the edifice is being re-papered. Dr. Hoyt, after a pleasant vacation at Honolulu, is expected home soon. Deacon A. C. Sweetser is the only original member now belonging to the church. His connection has been continuous since 1849. Before this he was a member of a Congregational church in the East for 12 years.

SONOMA.—A handsome stained glass window now adorns the auditorium, the gift of Mrs. Rouse of Oakland in memory of her uncle, Mr. O. Chart, and his wife. The former was deacon for many years, the latter president of the Ladies' Aid Society. Both were charter members in 1871.

LOS ANGELES.—*Vernondale.* Rev. W. P. Hardy and his wife were sent to Long Beach for a two weeks' sojourn by an appreciative people. The deacons conducted the church services.

SARATOGA.—A missionary garden party with ladies and gentlemen variously costumed was greatly enjoyed and brought welcome funds to the missionary treasury.

Port Costa is rejoicing in a new communion set presented by the C. E. Society of Sonoma.

Washington

SPOKANE.—*Westminster*, through the aid of the C. C. B. S., has been able to redeem its property, costing about \$50,000. Its progress, under the pastorate of Rev. F. B. Cherington, D. D., has been in many respects remarkable.—The Swedish Mission is seeking Congregational fellowship.

(For Weekly Register see page 402.)

THE *American Queen*, published by Gilchrist & Co., the well-known dry goods house of this city, is of no little interest to ladies who desire to keep abreast of the fashions of the day. The magazine is not, however, wholly devoted to dress, but contains many very excellent and interesting articles by well-known writers. It can be obtained free by registering one's name at their store on Winter Street.

Wise men know it is folly to build upon a poor foundation, either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

Hood's PILLS act easily and promptly on the liver and bowels. Cure sick headache.



It's a trying time for delicate plants when they are transferred from the fresh air, dew and the natural stimulants of the soil to the window garden of the house. At this season of the year an application of Essex Flower Food will stimulate the plant to quick foliage and early flowering.
Don't starve your plants.

Ask your dealer for the ten cent package that feeds 10 plants one year—if he does not have it, send eight cent stamps to the
RUSSIA CEMENT CO.,
Gloucester, Mass.,
and get a full size package by return mail.

Make Cooking Easy!

Don't try to keep house without a

GLENWOOD.

This Oven Thermometer



is the "Greatest Help" to modern cooking ever invented.

Used only on

Glenwood RANGES.

The Glenwood agent in your town has them.



Here's a Treat! There's no nicer summer meal than
Van Camp's Baked Pork and Beans
Prepared with tomato sauce. Delicious hot or cold. At
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Van Camp Packing Co.,
824 Kentucky Ave., Indianapolis, Ind.

"Silver Plate that Wears."
All goods stamped with the
TRADE-MARK
"1847"
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Education

— A. W. Edson of Worcester, Mass., has been elected assistant superintendent of schools, New York city.

— Prof. W. S. Davis, an experienced teacher and licentiate preacher, has accepted the principalship of Eells Academy, Colville, Washington.

— Rev. Walter Rauschenbusch of New York city will leave the pastoral office to teach New Testament interpretation and pastoral theology at Rochester Theological Seminary.

— President Hyde of Bowdoin College will remain abroad till Jan. 1. Prof. H. L. Chapman will be acting president and Professor McDonald conduct President Hyde's classes. The entering class numbers about sixty and is smaller than usual on account largely of hard requirements at entrance examinations.

— A large portion of the bequest of \$75,000 of the late Charles T. Wilder of Wellesley to Dartmouth College will be used for a new laboratory and the department of physics, the remainder being devoted eventually to the general use of the college. This with the Fayerweather residuary legacy will go far towards equipping the college for greater effectiveness.

Wisdom from Another Century

In place of the usual preparatory lecture recently the pastor of the First Church, Wilbraham, Rev. M. S. Howard, read a sermon preached by Rev. Joseph Lathrop, D. D., Feb. 11, 1794, "on occasion of the dismissal of Rev. Joseph Willard from his pastoral relation to the church and society in Wilbraham." This is one of the closing paragraphs:

I cannot more pertinently address you than in the words of Rev. John Wesley, whose name I suppose you have heard mentioned of late. "Beware of schisms—of making a rent in the church of Christ. Inward dissension is the root of all contention and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit, shun whatever has the least aspect that way. Say not, This is my preacher, the best preacher. This tends to foment division. Suffer not one thought of separating from your brethren. Beware of tempting others to separate from you."

Liability for Lying

"Whosoever loveth and maketh a lie" may be warned by the recent English decision at *nisi prius* in the case of *Wilkinson versus Downton*. A cause of action for telling a willful lie, which so shocked a woman as to cause her serious illness, was sustained. The lie consisted in the malicious statement that her husband had been seriously injured in a smash-up and had sent for a cab and pillows to bring him home. This is a pioneer case on the simple question of the liability for telling a malicious lie which causes a shock and illness, although cases somewhat similar have previously arisen. The fate of the case in the higher courts is yet to be determined.—*Case Comment*.

Biographical

REV. C. W. THOMPSON, D. D.

Dr. Thompson of Westminster, Vt., died, Sept. 10, of acute bronchitis. He had but just returned from Clifton Springs, N. Y., where he went about a month ago for relief from creeping paralysis. He was born at Berlin, Vt., sixty-five years ago, and graduated from the University of Vermont in 1855 and from Andover Theological Seminary in 1860. For fourteen years of his professional life he was located at Danville. He held pastorates also in St. Johnsbury and Northfield, Vt., and at Woodstock, Ct. He came to Westminster eleven years ago and resigned a year ago because of ill health. He was one of the strong men in the State and greatly beloved. He leaves a wife. His *alma mater* conferred upon him the degree of Doctor of Divinity.

REV. MERRILL BLANCHARD

Mr. Blanchard died, Sept. 1, at Shoreham, Vt. He was born, April 17, 1852, at North Abington, Mass., graduated from Bangor Seminary in 1880 and was ordained at Winterport, supplying also at Frankfort and continuing till July, 1882, when he went to the Pavilion Church, Biddeford, Me., remaining until July, 1886, when he was called to East Weymouth, Mass., and thence in 1891 to Maynard, Mass.

MOSES H. SARGENT

Mr. Sargent, who died somewhat suddenly at Newburyport, Sept. 13, is well remembered by frequenters of the denominational headquarters in Boston a score of years and more ago. He was agent and treasurer of the Congregational Publishing Society, and had charge also of the ministerial bureau. His marked individual characteristics and kind disposition will be recalled by those who knew him.

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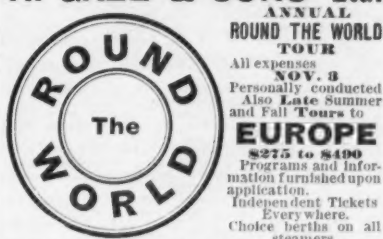
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18. "ETERNAL LIGHT OF LIGHT."
19. "I WILL EXTOL THEE."
20. "GOD BE WITH US FOR THE NIGHT IS CLOSING."
21. "I AM."
22. "I AM THE BREAD OF LIFE."
23. "I AM THE LIGHT OF THE WORLD."
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Weekly Register

Calls

ADAMS, Wm. C., Bangor Sem., to New Vineyard, Me., for eight months.
BROWN, Wm. J., Mukwonago, Wis., to Glenwood, Minn. Accepts.
CHILDS, Lucas S., to Mt. Zion, Okl., in connection with Downes. Accepts.
COATE, Robt. M., to Canton, S. D., for another year. Accepts.
COLFELT, Lawrence M., preacher and instructor of morals in State College, Philadelphia, Pa., accepts call to North Avenue Ch., Cambridge, Mass., to begin Jan. 1.
DAVIS, Ozora S., to Springfield, Vt., for another year. Accepts.
DEAKIN, Sam'l, to remain a fifth year at Cowles, Neb.
DYER, Alton J., Cummington, Mass., accepts call to Sharon.
ERICKSON, Fritz, Danbury, Ct., to Woodstock.
HODGDON, Frank W., Andover Sem., to Greenville, Mich. Accepts.
JONES, Hugh W., declines call to Ipswich, S. D., and will supply at Meckling seven months.
KILBURN, David, Pigeon Cove, Mass., to N. Londonderry and Goff's Falls, N. H. Accepts, and has begun work.
LATHAM, Ernest R., Glenwood, Minn., to Orange Park, Fla. Accepts.
LEBAR, W. L., to Perry, Okl. He also assumes the principalship of Perry Academy.
LORDWICK, Wm., Lake Benton, Minn., to Stewartville.
LONGMAN, Geo. C., Olivet, Col., to St. Johns, Mich. Accepts.
LYMAN, E. Fenn, to remain at Waubay, S. D.
MCBRIDE, Wm. H., to Bristol, Me., for another year.
PERKS, Harry, recently of Lockeford, Cal., to Cooper Ch., San Francisco. Accepts.
RICE, Guy H., to permanent pastorate at Springfield, Minn., where he has been at work.
RICHARDS, Wm. J., Waterville, N. Y., to First and Second Welsh Chs., Wilkesbarre, Pa.
TRACY, Isaac B., Grand Forks, N. D., to St. Cloud, Minn. Accepts.
TURNER, Jonathan, formerly of Gaylord, Mich., to Metamora. Accepts.
YOUNG, Arthur G., Harvey, N. D., to Hope. Accepts.
YOUNG, Jas. C., Andover, Me., to Maverick Ch. Chapel, E. Boston, Mass. Accepts.

Ordinations and Installations

BENSON, Ernest L., o. p. Poplar Grove, Ill., Sept. 10. Sermon, Pres. E. D. Eaton, D. D.; other parts, Rev. Messrs. R. B. Guild, Jas. Tompkins, D. D. and Rev. Profs. A. W. Burr, H. M. Scott, D. D., W. B. Chamberlain.
BIGELOW, Frank E., o. p. Whiting, Ind., Sept. 7. Joint FENANGA, Melmon J., council called by churches.
ROSS, Joseph B., of E. Chicago, Hammond and Whiting. Sermon, Rev. J. F. Loba, D. D.; other parts, Rev. Messrs. G. H. Bird, L. A. Townsend, E. A. Hadden, C. T. Baylis, Prof. H. M. Scott, D. D., Supt. E. D. Curtis, D. D.
BOLIN, Nels J., o. Upsala, Minn., Sept. 3. Parts by Rev. Messrs. S. V. S. Fisher, A. G. Nelson, August Sjöberg, F. A. Sumner.
MCQUIRE, John, Montreal College, o. Kincardine, Ont. Sermon, Rev. J. W. Giffin; other parts, Rev. Messrs. A. F. McGregor and H. E. Mouson.
ROBERTSON, Albert A., o. Hobart, Ind., Sept. 9. Sermon, Supt. E. D. Curtis, D. D.; other parts, Rev. Messrs. F. E. Knoop, Richard Smith, F. E. Bigelow, J. G. Wade, J. M. Stevens.
STEVENS, Almon O., o. Plymouth Ave. Ch., Oakland, Cal. Sermon, Rev. J. H. Goodell; other parts, Rev. Messrs. J. W. Phillips, J. A. Cruzan, C. R. Brown, G. C. Adams, D. D., Wm. Rader, and Geo. Moorar, D. D.

Resignations

ANDRESS, John H., Long Pine, Neb.
GROVE, Jacob F., Christ Ch. (German), Chicago.
HAVEN, Egbert D., Rocklin, Cal., after a pastorate of eight years.
JAMISON, Robt. W., Mayflower Ch., Sioux City, Io.
KNIGHT, Wm., Saginaw, Mich.
PAYNE, Wm. B., Victor, Io.
PERKINS, Geo. G., Blair, Neb.
EANON, Thos. F., Atwater, O. He makes an extended visit to the Pacific coast.
ROBINSON, F. Henry, Dorr and Corinth, Mich.
ROSS, David C., Marlboro, Ct. Removes to Halifax, N. S.
SHEARMAN, Thos. G. Jr., Paterson, N. J.
SIMONS, Jerome H., Chesham, Ill.
STUTHELAND, John W., Webster Groves, Mo., to enter business life.

Dismissals

AYER, Franklin D., First Ch., Concord, N. H., Sept. 9.

Churches Organized

BELLE VISTA, Io., 27 Aug., 11 members.
BETHESDA, N. D., German (south of Hebron), — June, 25 families.
CHOKIO, Minn., rec. 8 Sept.
INDIAN VALLEY, Ida., 15 Aug., 11 members.
ULSTER PARK, N. Y., Union Center Ch., 6 Sept.

Miscellaneous

ABERNETHY, Henry C., of Poway, Cal., for more than a half-century in the pastorate, has just passed his 83d birthday.
ARMS, Wm. F., for 12 years pastor at Sunderland, Mass., after an absence of seven years, preached there to a full house Aug. 29. Mr. and Mrs. Arms spent 10 days visiting many of their old parishioners. A large number attended a reception given them in the chapel and ladies' parlors.
ELWELL, Talmage E., of Yale Seminary is supplying at North Branch and Sunrise, Minn.
FAY, Anassa C., of Nelson, N. H., who has been out of health for some time, by the advice of his physician is taking a few weeks' vacation for recuperation.
JONES, Newton L., till recently pastor at South Hadley, Mass., has returned from a three months' tour abroad and may be addressed at 173 High St., Newburyport.
LEWIS, Thos. J., Mont Vernon, N. H., has been given a leave of absence of three months, which he, with his wife and daughter, will spend in Wales. They sailed Sept. 8 on the Paris.
ROBBINS, Jas. C., was given a farewell reception by the North Ch., Berkeley, Cal., who presented him with a watch.
SEARLES, Geo. R., Hancock, Minn., has been sadly bereaved by the death of his daughter, Mrs. Walter H. Townsend, of Canandaigua, N. Y., who died Aug. 14 at the family homestead in Eddytown, N. Y.
SEWALL, B. Frank, Whiting, Ind., who retired from the pastorate not long ago, has become associated in the publication of a paper entitled *Out of a Job*.
SWAIN, Carl J., is invited to supply Rose Creek, Minn., in connection with Lyle for the winter.
TATUM, C. A., a business man, will supply at Medford, Okl., until a pastor can be secured.
WILLAN, John, has left seven new churches in the Kickapoo Valley, Wm., and gone to still newer and more destitute fields in Clark Co.

THE BEST GUARANTEE.—A medicine which has stood the test of thirty years, and which has effected more than ten thousand voluntary testimonials, must be good. Adamson's Botanic Cough Balsam never fails to cure the worst coughs and lung troubles. Sold by all druggists.

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ECKSTEIN
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New York.
BRADLEY
New York.
BROOKLYN
New York.
JEWETT
New York.
ULSTER
New York.
UNION
Chicago.
SOUTHERN
Chicago.
SHIPMAN
Chicago.
COLLIER
St. Louis.
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St. Louis.
RED SEAL
St. Louis.
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A Timely Word From Mr. Moody

ADDRESSED TO OUR READERS IN PARTICULAR

In 2 Tim. 3: 16 we read, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." And in Col. 3: 16 we have the command, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another." Dear friends, I think the time has come when the Christian Church should be thoroughly aroused to the lamentable neglect of the study of the Word of God among its members and to its great importance. As I go from church to church all over this great country I am brought everywhere in contact with those who are reckoned indeed in the membership of some church, but have no assurance of salvation, have never known what it is to lead a soul to Christ, would find it impossible to lead in prayer and are content to live day after day surrounded by the unsaved without bringing to them the knowledge of the only Saviour. I am simply appalled by the great waste of life energy to the Church of Christ—by the number of those who must waken some day from their spiritual lethargy to find that all opportunity for service for the Master is gone forever, and they themselves, if saved, yet so as by fire. I am meeting, too, with dear, earnest souls who would gladly be up and doing in the Master's service, but feel that through neglect of the Word of God and lack of training they are sadly unfitted for effective work. My soul is often deeply stirred by coming across the many workers toiling in their own strength, weary and discouraged over the lack of result. How gladly would I be the means of bringing to them the message and living experience of our Saviour's words—"Tarry . . . until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you and" (note the order) "ye shall be witnesses unto me." O, that all might know the ease and joy of service when "the sword of the Spirit which is the Word of God" is wielded in the hand of the Holy Spirit.

We need trained workers on all lines of Christian usefulness, those who have been brought face to face with eternal verities, who have had the living experience of salvation, sanctification and the infilling of the Holy Spirit and have become wise to win souls. To meet this need, I believe, there ought to be centers where many might come aside for contact with, and regular instruction from those who have had long experience in dealing with souls and the upbuilding of Christian character. Such a center already exists in Northfield, Mass., where a few years ago a training school for Christian women was opened. The course extends over a part of two years. Already numbers have come to us and are now doing effective service all over the world. Constant demands come to me through the mails for these trained workers, a demand far exceeding my present ability to meet. Owing to the very large building we have set aside for this work we can accommodate still more students than have yet come to us. While Bible study and methods of work hold the place of pre-eminent importance in the school, certain other branches are taught if desired. Circulars can be had on application and for further particulars communicate directly with me.

D. L. MOODY.

East Northfield, Sept. 10.

Every man or woman who plays his or her part according to the best lights, who bears a respected name, or bears the proud title of a good citizen, who is industrious, temperate, upright, law-abiding and devoted to whatever is lovely and of good report, is unconsciously pleading the cause of the race before the great

tribunal of the civilized world.—Charles W. Anderson to the Negroes at Nashville.

A Message for Sunday School Teachers

None of the members of *The Congregationalist's* Pilgrimage to England last year will forget the afternoon spent in Trinity College, Cambridge, with its master, Dr. H. Montagu Butler. They met no one on their journey more courteous, more entertaining than he, with an exhaustless fund of reminiscence and incident connected with things in the university of which they most wanted to know. One secret of his own power as a teacher he revealed in a recent address at a Sunday school institute in London, when he said:

It is one of the best tests of human greatness to be able to infuse something of greatness into the hearts which are naturally little. As I drove to this building I had to pass Trafalgar Square, and I passed the great column of Nelson. I also drove by the small statue of that glorious man—Charles Gordon. Who is it that can ever read, speak or think of Gordon without remembering the greatness of mind which he was able to infuse into those neglected boys that he swept, as it were, from the gutters of Gravesend, and whom he sent to every part of the world, calling them his "kings"? He made them believe in themselves, because they at first felt the magic touch of his great heart. And as to Nelson—I remember some years ago a most distinguished naval officer said to my brother: "The peculiarity about Nelson was this: if you put him in command of the worst ship in the British navy, in about a fortnight that ship would believe itself to be the crack ship of the whole nation." It was not only that the men believed in their great commander—though that thought has a special meaning for Christians—but he taught them to believe in themselves; he appealed to that which was best in them, and not weakest, and put into them a new *esprit de corps* which was often the stepping-stone to a new life.

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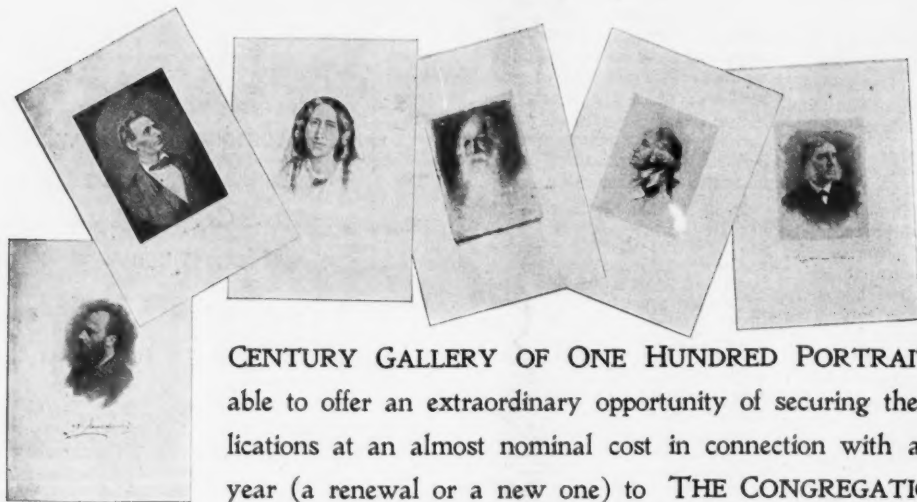
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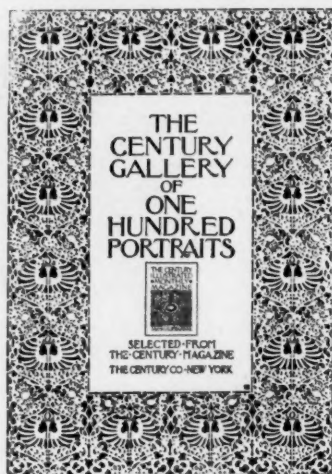
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THE CENTURY MAGAZINE occupies a high position and its literary character is too well known to our readers to require further comment by us, except to state that the prospectus for the year 1898 assures it the same standing among the high-grade magazines which it has always held.



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